

The Rambler.

A JOURNAL OF

HOME AND FOREIGN LITERATURE, POLITICS, SCIENCE, AND ART.

No. 18.

SATURDAY, APRIL 29, 1848.

PRICE 5d.
Stamped.

Contents.

	PAGE
AN EDITOR'S MISERIES	369
THE CHRISTIANITY OF HEATHEN PHILOSOPHY	370
ROMAN POLITICS	372
ENGLISH TEACHERS OF FOREIGN LANGUAGES	373
THE ROMAN JESUITS	374
JOURNAL OF THE WEEK	376
REVIEWS: The Dictatorship of Paris over France	380
Miss Harris's Via Dolorosa	381
SHORT NOTICES	382
FINE ARTS: Exhibition of the New Society of Water-Colours	382
ECCLESIASTICAL REGISTER:	
The State of Christianity in India	383
DOCUMENTS: The Austrian Constitution	385
The Pope and the Government of Switzerland	385
The Constitution for the Netherlands	385
MISCELLANIES: The Case of Dr. Hampden a Hundred Years ago	
—The Polytechnic Institution, &c.	385
TITLE AND CONTENTS.	

AN EDITOR'S MISERIES.

THE *Rambler* has at length reached the termination of its first volume. The fears of the desponding have proved groundless, the hopes of friends are fulfilled, and the week that sees our pages consigned to the hands of the bookbinder may fairly be considered as installing us in the ranks of the *existing* Journals of the day. Every body that has any wares to puff, speaks in glowing terms of his unprecedented happiness in obtaining the favour of an enlightened and discriminating public. We need hardly say that it is not our calling to eulogise ourselves, or to protest that we have succeeded beyond our utmost wishes. Nevertheless, we may venture to inform our readers, now that we are about to start again in the race, that of those who were originally most fearful for the *Rambler's* success, there are few who are not now most sanguine in believing in its future prosperity. Whatever ground it has gained, it has gained in spite of grievous disadvantages, and without the aid of any of that machinery of business, connexion, or puffing, which at times confers on short-lived publications a temporary appearance of vigorous vitality. Wherever the *Rambler* circulates, it circulates on its own merits, whatever they may be; and is fostered by no powerful interests, by no public party or knot of private friends, determined to push it before the world at all risks and at all costs. We may say, we believe, without presumption, not only that it has made its way, depending upon itself alone, and without compromising for a moment its entire and resolute independence, but that it has found favour in the eyes of many and many a reader, who was at first but little disposed to welcome its appearance in the world of letters.

We wish we could entertain our readers by a knowledge of all the opinions that have been passed upon our proceedings and our pages, and of all that has taken place in the way both of gratification and trouble, as week after week has gone by. It is an Editor's lot to be visited by floods of those petty troubles, which, half in derision, we are wont to call "miseries." They look, on the whole, as amusing and laughable in the retro-

VOL. I.

spect, as they are singular and instructive as pictures of the idiosyncrasies of mankind in general, and of those odds and ends of life and its affairs, which tend most powerfully to produce the actual enjoyments or annoyances of existence. Those who see only the weekly sheet appearing in all its decorum and quiet regularity, have as little idea of the moral machinery that has produced the result, or of the complication of interests which have been combined in its elaboration, as the lady who fastens her floating ribbons with a pin is cognisant of the curious process by which the little instrument has been fashioned for her hands.

The public—saving its presence—is a many-headed monster; and each head has the peculiarity of possessing an appetite of its own, distinct from the taste of all its fellows. Many of these heads are wise, prudent, sensible, and forbearing. They have brains in them, and are not unreasonable in their demands. They comprehend the difficulties which beset those who fain would cater for their enjoyment; and being benevolent and good-natured heads, they make allowances, and expect no abstract and unattainable perfection in their servants. They are inclined to encourage and sympathise with those who devote themselves to the almost Herculean task; and would rather give credit for good intentions than display their own acuteness by the discovery of mares' nests, and the imputation of motives and principles hidden from the eye of the common observer.

Other parts of this great polycephalous creation of modern times are heads of a very different stamp. There are pericraniums in the "public" which account themselves to be the sole heads in existence, and fancy themselves aggrieved, if any thing be put before them which is not adapted to their private individual liking alone. Others are ever wagging to and fro with ominous shake, expressing their fears, and doubts, and disappointments; or are at best incapable of any thing more than a cold and patronising nod, when something is put before them which meets with their very calm and dignified approbation. Others, again, wear a perpetual frown, relieved by an occasional disdainful smile, which says how much better they could have arranged matters, and how utterly impossible it is that any thing conducted on a plan so far removed from that which they would have suggested, can ever succeed, or do any good. Then, again, there are certain heads which are ever agog—now shocked, now enraptured, now in dismay, now at the highest pitch of exultation, but always surprised if the unfortunate manager of a journal preserves his equanimity amidst their rapid oscillations, and is not ready to change his plans, and recal his words, and adopt new sentiments, accordingly as the hot or the cold fit has seized upon themselves. Then, again, there is the head that is devoted to a species of moral hydropathy, and conceives that people best overcome their difficulties under the influence of pailsful of cold water poured recklessly upon them by all philosophical lookers-on. There is the theological head, which wants nothing but controversy; the political head, which calls for more

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leading articles; the gossiping head, which is eager for boundless news; the timid head, whose hair stands on end, and whose eyes and mouth are all agape, at the audacity of one's opinions; the bullying head, which would frighten one out of all independence, through fear of its indignation and chastisement; the oracular head, which conceives that its own *ipse dixit* is at least equal in weight to the opinions of the twelve judges; and a score or half-hundred more, of all forms, aspects, and peculiarities, whose existence is to be recognised, whose prejudices are to be conciliated, whose tastes are to be gratified, by every one who would lay before the world a weekly repast of literature, politics, and art.

Such is the sovereign lord whom we have in our degree endeavoured to please, and, if we might venture such an aim, to instruct and enlighten. Of course, we have gained some little experience of its faults and its virtues, and have received our due proportion of its smiles and its frowns. But, besides the hardships to be endured by those who seek to gratify, even with the most unbending independence, there are other miseries which torment the unfortunate Editor, from which, on the whole, we have been most singularly free. The plagues that spring from the whims of contributors have spared us, with remarkable leniency. We have had no indignant remonstrances from men whom we could not permit to employ our pages for their own purposes; no pathetic appeals from writers whose sentences we have pruned; no recalcitrant demonstrations from those whose lucubrations we have ventured to abbreviate. None have left us; none have embarrassed an infant publication by unseasonable claims; none have refused to allow that reasonable control which is needful, in order to give unity of idea and vigour of action to a work which is the result of the toils of some score of pens. On the contrary, we have been aided in no little measure by a zeal and friendly co-operation, which we have reason to believe is rarely found to exist in similar circumstances.

Nor have we been afflicted with that ordinary torment of the world of authors, an inability to meet the demands of the printing-press, and to provide *something*, however hastily put together, for the weekly call of a rigorous and hungry public. Our ears are not yet familiar with the sound of the unrelenting voice that asks for "more copy" long ere the brains of the unhappy writer have spun their hebdomadal task, and covered paper at least with *words*, if not with the symbols of ideas. We have no acquaintance with that cold chill that overspreads the frame of Editor when he perceives Saturday drawing near, and no mss. ready for the waiting compositors. Such sensations of discomfort and misery we know only by report, and by a vivid conception of the real amount of suffering that is undergone in that great anarchical state, which is denominated the "republic of letters."

So far, then, all has gone well with us; and we are about to start again with renewed energies, with an increase of hope and confidence, and with our resources both consolidated and multiplied. Our readers are of all kinds, of every possible variety of religious creed, political opinion, and personal taste. But we may safely say, with a good conscience, that whatever be their private sentiments, we have steadily endeavoured to write not a word that should cause needless offence, or recklessly wound the feelings of those who may most prominently have differed from the views we ourselves have taken of men, and things, and books. Claiming for ourselves an indefeasible right to hold and to express our own opinions, and conscious of an independent sincerity in every step we have taken, we only ask what

we accord to others. We have no sympathy with that distorted jealousy which ever commences with an unfavourable prepossession, but rejoice to yield to every one else what we demand for ourselves, the benefit of the great principle of English jurisprudence, that every man shall be counted innocent *until he is proved to be guilty*.

Thus, then, we bid a brief farewell to our readers, hoping to meet them again after the lapse of another week, with renewed hopes and a pleasant retrospect; and trusting that we have a good work before us, and many friends and well-wishers to aid in its accomplishment; and, above all, that our humble efforts will not be altogether without the favour and blessing of that Almighty Power, to whose honour it is our earnest desire to devote all that we write and do.

THE CHRISTIANITY OF HEATHEN PHILOSOPHY.

[Continued from p. 256.]

BELIEVING, as the wisest of the ancients did, in the immortality of the soul,* and in the reward or punishment, the happiness or misery, of it hereafter—doctrines which they held in common with us Christians—they could hardly fail to carry those views to their natural and legitimate conclusions, and to speak of departed beings as beatified, and still conscious of affairs upon earth. Hence they invoked the spirits of the dead from the very earliest ages, not only to answer their prayers and grant their desires, but personally to appear;† a magic power which is known in modern times as "the black art," in Greek *ψυχαγωγία* and *νεκρομαντεία*. We mention this, and another circumstance in connexion with it, to shew the unfairness of those adversaries who call ancient Christianity a "modified Paganism," viz. that the Greeks seem to have had no idea of the *impe-*
tratory influence of the departed souls with the Divine Being, but rather to have addressed prayers to them as possessed of *direct* power for good or evil. Nor ought we to be surprised that the primitive Christians honoured the tombs and venerated the remains of the dead in a manner and from motives precisely similar to those of the ancient heathens. The following passage (but for its polytheism) might have occurred in any Christian writer: "Let not the tomb of thy wife be regarded as one of the ordinary dead, but let it be honoured like the gods, the veneration of wayfarers. And some one, treading the cross-road, shall say, 'This woman once died for her husband, but now she is a happy angel.‡ Hail, O lady, may'st thou send us good.'"

We learn from Herodotus§ that the Ethiopians of old kept their dead in their houses, enclosed in crystal (probably rocksalt) coffins, and *offered sacrifices to them*. Both the Greeks and the Latins believed in the *apotheosis*, or enrolment among the gods, of their kings and mighty heroes, and consequently in their power to send good or evil to those on earth. We must observe, however, that the *apotheosis* of the heathens and the *canonisation* (which has been compared with it) of the Christian Church, have not a single feature in common. The latter is the declaration of the belief of the Church in the felicity of holy men, whose lives and works, duly examined and attested, have justified that belief. The former is a paying of divine honours to mortal men, even irrespectively of a vicious or a virtuous life, and attributing to them the power and influence of supernatural beings, or deities.

The immortality and indestructibility of the soul is the subject of one of the most magnificent treatises of antiquity, the *Phædo* of Plato. It is difficult, in a brief paper, to select one passage more appropriate to our purpose than another, especially as the argument hangs together, and can only be appreciated as a whole.

* As Homer, *Od.* xi. 51, &c.

† Herodotus mentions a tribe of barbarous Scythians, the Getae, who held the same belief (*of ἀθανάτων*, iv. 93).

‡ *ὅτι δ' ἐστὶ μακάριον θάνατον*. Euripides, *Alcest.* 995. (The tombs were sometimes placed by the roadside.)

§ Lib. iii. 24. Other examples of sacrifices offered to departed mortals are recorded in v. 48, and in Thucydides, lib. v. 11. On the contrary, the Church condemned as deadly heresy the paying of the same service to the Blessed Virgin, the Mother of God.

We will, however, give one extract, as a specimen of the style and mode of reasoning.

"Observe (says Socrates) that when soul and body are united, Nature has appointed the latter to serve and obey, and the former to be lord and master over it. Now, which of these two appears to you to resemble the divine, and which the mortal? Is it not clear, that the very nature of the divine is to rule and to command, and of the mortal to obey, and to be the servant? 'Certainly it is.' 'To which, then, is the soul like?' 'Evidently, O Socrates, to the divine, and the body to the mortal.' 'Consider, then, whether our whole argument does not lead us to conclude, that to the divine, and the immortal, and the intellectual, and the uniform, and the indissoluble, and the invariable, the soul bears the closest resemblance; but that to the human, and the mortal, and the unintellectual, and the multiform, and the dissoluble, and the variable, the body, on the other hand, is most like. Is it not so? Well then, such being the case, is it not the natural property of the body to be quickly decomposed, but of the soul to be entirely incapable of dissolution, or at least nearly so?' 'Undoubtedly it is.' 'You observe, then, that when a man is deceased, the visible part of him, that is, his body—that which lies before our eyes, and is called the corpse, whose property it is to be dissolved, and to fall away, and to be dispersed in air,—does not instantaneously undergo any such change, but remains a considerable time in the same condition, and especially if the decease shall have happened in the bloom and vigour of youth. Nay, the same body, collapsed and preserved, after the fashion of the Egyptian mummies, lasts almost entire for an indefinite time: some parts of the body, even after it has decayed, such as the bones and the nerves, one might almost call imperishable. And the soul—the invisible—which goes to a place like itself, unseen—glorious, and pure, and a *Hades** properly so called,—to the good and intelligent God, whither, if heaven wills it, my own soul too must soon depart,—is this spirit, being such and so constituted, the very instant it leaves the body, dispersed and annihilated, as men commonly say? Rather, my dear friends, the case is thus: if it leaves the body pure and untainted, carrying nothing of that body away with it, as having had nothing to do with it in life, as far as it could avoid it, but having ever shunned contact with it, and collected itself within itself, by long practice; and this practice consists in true philosophy, and in learning how to die with resignation: when, I say, the soul thus departs, it goes to that which is unseen, like to itself—to the Divine, the Immortal, the Intellectual—whither having arrived, it is its lot to be happy, for ever rid of error and folly, fears and wild passions, and all other human ills. Must we not admit this?' 'Certainly we must.' 'And if, on the other hand, it leaves the body polluted and impure, from constant intimacy with, and service and love of it, and from being captivated by its fascinating influences, by sensual desires and pleasures, so as to think nothing real and genuinely true but what is bodily, and can be touched, and seen, and drunk, and eaten, and enjoyed by the appetites; and, on the other hand, accustomed to hate, fear, and avoid what is darksome to the eye, and unseen, but comprehensible to the mind, and attainable by philosophy: think you, that a soul so disposed is likely to depart pure and free? Surely it would be implicated and engaged with what is bodily, which its constant intercourse with the body will have blended into its very nature from long and frequent association. Now, my dear friend, we must suppose this bodily admixture to be heavy, earthy, visible, and to drag and weigh down the immaterial spirit possessed of it, so that such a soul is clogged and drawn back to its visible habitation, from fear of the unseen and of the grave; and hence, as is popularly believed, it haunts monuments and tombs, amongst which shadowy forms of the departed have been seen to flit, just such ghosts as may be supposed to pertain to these unclean souls, which have not left the body clear and free, but partake of the visible, on which account it is that they are seen.'†

No unrevealed view, perhaps, of the state of the soul

* *Aides* from *αἰδώς*, unseen.

† Plato, *Phædo*, p. 80, chaps. xxviii.—xxx. Not that this theory of ghosts is any other than a playful explanation.

hereafter is more rational, more just, and more consistent with revealed truth, than that which is here and elsewhere expounded by Plato, viz. that the object of a good life is to *disengage* and isolate the soul from earthly things and sensual indulgences, that it may quit the body ripe for heaven, without the clog of earthly affections, or that hankering after the world and the flesh, which the soul must inevitably contract by constantly dwelling upon them and being associated with them in this life. Such is the sublime doctrine of the great heathen philosopher; the soul, to enjoy the presence of God hereafter, *must* converse with God in this life; to be eternally the slave of evil passions, vile and corrupt affections, impure thoughts, it has nothing to do but to indulge them here upon earth. Hence follows the equally Christian doctrine, which we illustrated in our last paper, that the life of a good man is a *ὁμοίωσις θεῷ*, a gradual assimilation and approximation to the Divine nature.

Plato teaches that death is simply the separation of two things, body and soul, each of which remains (the one temporarily, the other eternally) in the state in which it was at the moment of dissolution; and that as the one retains visibly all the marks of injuries, mutilations, and infirmities, so the other departs with all its stains of sin and guilt, which, if not atoned for by adequate punishment in this world or the next, carry it to hell.* From this he argues, that to be detected and punished is the best thing which can possibly happen to a man who has committed sins; as, on the contrary, to escape without detection is the heaviest evil, since he must suffer in the next world, if not in this.† Of course the reader will connect this view with the doctrine of penance.

The necessity of baptism is not more strongly impressed on the mind of a Christian, than was the rite or mystery called *initiation* considered essential by the Greeks as a means of admitting them to happiness in the unseen world.‡ "We alone" (says the Chorus in the *Shades* below, in the 'Frogs' of Aristophanes) "have the cheerful light of the sun in Paradise, who have been initiated, and lived a pious life towards strangers and private citizens."

The belief in the all-dispensing power of Providence was also general; though many of the ancient heathens were fatalists, and held that *Ἀνάγκη*, inevitable lot, was a power which even the gods were unable to resist. Others (as Epicurus), perplexed at the mysterious law by which the wicked were not only unpunished, but even more prosperous than the good in this life, denied that the gods cared for or interfered with human affairs. This sentiment is frequently hinted at by Euripides, who was imbued with the principles of that sect even before the birth of Epicurus. For example:

"Think'st thou man's sins to Jove's high heaven ascend
With wings, and in a book lie registered
Before him, that in judgment he may sit?
Not all the mighty heavens would contain
The bulk of mortal guilt, thus written down:
Nor could he send to each a penalty
Befitting his deserts: not so; and yet
Justice is nigh, and retribution comes."§

Again, that man is born to wretchedness and disappointments in this world was a truth too obvious to escape the contemplative and philosophical mind of the Greeks. We may be allowed once more briefly to quote that beautiful poet, Euripides:

"Distress and sorrow are the lot of man:
One child is buried, and another born;
At last the father falls: and yet we grieve
Carrying earth to earth, without regard
To that inevitable law of Fate
Which cuts off lives as reapers mow the corn;
Which shortens or extends our little span,
With arbitrary and supreme control.
Weep not; to Nature we must all succumb."

The following passage will afford a good view of the kind of education, and the objects of it, which the Athenians gave their children. As far as it goes, it would not disgrace Christians.

* Gorgias, p. 534, chap. lxxx.

† See Aristophanes, *Fæc* 375, *Ran* 455.

‡ Eurip. *Frag.* *Melanipp.* xx. Compare *Frag.* *Bongors*, xxi. *Æschylus* (*Agam.* 360) condemns the doctrine of impunity.

§ *Frag.* *Hypsipyles*, vi.

"Good parents, during the whole of their lifetime, are engaged in teaching and bringing up virtuously their children, beginning from a tender age. As soon as the child is old enough to understand what is said, his nurse, his mother, and his attendant, including even his father, make it their study and object that he shall become as good as possible. Accordingly, on the occasion of every word and deed they instruct him, and point out to him that this is right, that is wrong, this is honourable, that is base, this is lawful, that is unlawful; do this, and do not that. Should the child be obedient, well and good; if not, they correct him by threats and stripes, as one straightens by force a bent and distorted piece of wood. After this, they send him to school, and enjoin the masters with much more earnestness and solicitude to attend to the good conduct of the boy, than to his progress in reading and music. And the masters accordingly pay every attention to this point; and when their pupils have learnt to read, and are likely to understand books, as before they understood the voice of the teacher, they set before them on the school-forms, that they may read, the compositions of approved poets, and make them learn by heart such passages as contain moral lessons, or expatiate upon the exploits of illustrious men of old, in order that the youth may be inspired with enthusiasm, and may strive to follow their example. The music-master, too, does his part, and attends to the morals of his charge, taking care that they commit nothing wrong. And when they have become proficient in this art, he teaches them in turn the works of good lyric poets, setting them to music, and familiarising the minds of his pupils with the time and the harmony of the strains, that they may become more gentle and serviceable for speaking and acting, by imbibing the spirit of harmony and good discipline into their minds, since the whole life of man requires the guidance of these humanising influences. In addition to all this preparatory training, they send the youth to a gymnastic school, that by having their bodies improved, they may be able to carry out their views and intentions, already by a previous process chastened and corrected, and may not be compelled to act like cowards in wars or other contingencies from the deficiency of bodily vigour. When they have left school, the State, in its turn, takes them by the hand, and makes them learn its laws, and live by them as by a rule, that they may not act at random or their own caprice. For, as writing-masters underrule lines with a pencil in the copy-books of those who have not yet learned to write, and make them trace the letters by the guidance of these lines, so the State, as it were, underwrites her laws, the inventions of good legislators of old, and compels them to govern and be governed in conformity with them. Whoever transgresses them, she punishes. Such is the care which is taken, both in a civil and a domestic capacity, of virtue."

The above is an account of what we should call the *secular* department of the education of youth, regard being had to the *moral* conduct of the pupils, as distinct from religious instruction, and considered merely as a means of forming good citizens. In this latter respect (morality), we hesitate not to say that such a scheme is infinitely superior to that of many public schools in England, in which, from the utter want of any moral superintendence, abominations are practised and tolerated which the heathens of Greece and Rome always provided against, ay and rigidly punished.

We trust that we shall not be thought, in attempting to illustrate what we have called, for the sake of convenience, "The Christianity of Paganism," to have furnished arguments to our adversaries for upholding "The Paganism of Christianity." The subject is by no means a new one, and it has often furnished a weapon to the enemy of the Christian Faith. But the truth is, were we at the present day to make the belief of the ancient heathens the standard by which to test the truth or falsehood of controverted Christian doctrines, as too many have done; were we to attribute this or that mystery of revealed religion to the dogmas of the early philosophers,—as some have dared to say that the definition of the Holy Trinity came from the Neo-Platonists; others, that the ancient belief in magic

* Plato, Protagoras, p. 325, chap. xv.

induced the notion that there was a real virtue in the Sacraments,—not one single article of the Christian creed would remain unassailed. There is abundance of coincident opinion, which might be brought to bear on the side of infidelity, in the teachings of Pythagoras, and in almost every one of the many schools and sects of philosophers who succeeded him. The argument, that such and such a doctrine is suspicious because it is less clearly defined in Scripture than in the speculations of the master-minds of Greece and Rome, proves infinitely too much. For we cannot apply the test to isolated doctrines, but must extend it to Christianity as a whole. Natural and revealed religion are not antagonistic, but in many points perfectly concur. The heathen philosophers had attained to glimpses of the truth, though they mixed with it numerous and most fatal errors. To condemn much, but to confirm more, of their tenets, the Author of the Christian religion came upon earth. All is not mere Paganism which the Pagans held and taught; much of it was true virtue and sublime morality, and that on the highest and best principle, to serve and to please God. Q.

ROMAN POLITICS.

[From a Correspondent.]

Rome, April 18th, 1818.

IN times like these a man ought to be endowed either with omnipresence or omniscience to be a good correspondent from Rome, at least if he is to give any rational account of the state of public affairs. It is true there are some three or four daily papers now published in this city, but they have not yet learnt that the value of a journal depends wholly upon the trustworthiness of its information. "It fama per urbem, Tam ficti pravique tenax, quam nuntia veri," is more thoroughly realised in Rome perhaps than in any other city on the continent just at this moment; certainly every day we live here reminds us more and more forcibly of the poet's description, "Multiplici populos sermone replebat Gaudens, et pariter facta atque infacta canebat." However, as I do not mean to absolve myself on this account from sending my usual despatch, I will begin at once the best account I can give of the past week or ten days.

There can be little doubt, that the worst and most important feature in the present aspect of Rome is to be found in the scarcity of money on the part of the Government, and the pressure of distress and poverty among the people. Both these evils, it is feared, are alarmingly on the increase. It is now more than a month or six weeks ago, that the Pope gave all the money he could command to a most excellent institution of charity, under the care of the Government (the Monte di Pietà), because there seemed great danger that its powers would be overtaken through the multitudes of poor who had recourse to it to raise money upon their little possessions. And if, even at that time, there was more than usual distress among the lower orders of Rome, subsequent events have had no tendency to alleviate it. The dispersion of the Jesuits, one of whose houses alone supported 142 families of the poor; the enrolment of volunteers, many of whom left young wives and families unprovided for at home; the sudden flight of some hundreds of wealthy visitors so long before the ordinary close of the season; these and many other causes have only aggravated the evil tenfold, and I am afraid there is absolutely nothing to be set on the other side. Meanwhile the Government has, on the one hand, postponed the payment of its own debts, at least of *some* of the dividends which it owes, from Lady-Day to Midsummer; on the other hand, it has required the payment of certain taxes, not yet due, by anticipation. The Roman Bank is absolved from all obligation of cashing its notes, which are declared to be a legal tender for the next three months; silver is being bought at 1 per cent, and gold at $3\frac{1}{4}$ or $3\frac{1}{2}$ per cent, and it is said that specie of every sort is growing more and more scarce every day. So much, then, for the monetary world, which is gloomy enough. Otherwise, on the surface of things, there has been nothing very stirring of late, excepting, by the by, what I ought to have mentioned

before, in connexion with this distress of the people, viz. that one day last week a number of persons went about to the houses of bankers and princes, *begging*, i. e. *demanding* money; it is said that they stopped Prince Corsini's carriage in the streets, and that he was obliged to divide the contents of his purse between them; and everywhere, I believe, they met with much the same success: they assembled too in one or two of the principal Piazzas, demanding work, and shewing every disposition to create a general disturbance. This was too alarming a symptom to be trifled with; and in the afternoon of the next day, therefore, the Civic Guard mustered in great numbers about an hour before the *Ave*, and scoured the town in all directions, according to private information which they had received from some of the accomplices. It was amusing to watch the chase; in some instances a regular "hue and cry," across the Piazza di Spagna, and up the long flight of steps to the Trinità, &c., with the rogue *in view* all the time. On the whole, the pursuits were very successful. I was told by a Civic Guardsman, the next morning, that they had captured 300, and that he did not believe there was another thief left out of the prisons in Rome; if you divide this number by five, the quotient will probably give you a correct statement of the evening's work; but these sixty were all armed with daggers and knives, so that there is little doubt but that it was a somewhat formidable confederation.

Excepting this rather important episode, matters have been more quiet than usual; news, true or false, of the struggles in the north, is still hawked about the streets from morning to night, and fresh placards are for ever being posted upon the walls; amongst the rest, a few caricatures; but in these there is a general lack of spirit and ability. One which came out some months ago, when matters wore a very different aspect, was clever enough, and not badly executed, at least it succeeded in representing an idea in an amusing way, even though that idea were manifestly false, and mischievous; the Emperor of Austria was seated on a chair, trying to draw on a boot (Italy), and two Jesuit Fathers were tugging away at the boot-hooks to assist him; but their efforts were quite unsuccessful, for a Civic Guardsman had pinned the toe of the boot to the ground by the point of his sword, so that one of the loops had broken, and the unfortunate Padre lay prostrate on his back. The more recent caricatures, however, have been utter failures; indeed, they are not worthy of the name, unless I make an exception in favour of one, the King of Naples, as Punch, saving himself from a deep abyss by clinging to the stem of a *tricolor* flag: but as for Radetzki, the Jesuits, Metternich, the Emperor of Austria, &c., they have not succeeded in getting one clever caricature out of them all. At the same time, I ought to add that several designs of a more aspiring character continually appear, which are not to be spoken of so slightly; I mean, prints and lithographs, allegorical of the awakening spirit of young Italy. What their artistical merits may be, I do not pretend to judge, but they are at least very pleasing, and they breathe a spirit of the most ardent enthusiasm, and love and admiration of Pio Nono. He is generally the most prominent feature in the group, and religion, liberty, justice, &c. are his attendants; or he is surrounded by liberated captives with their grateful wives, mothers, and children; or he is crowned with laurels, and receiving the tribute of admiration from all the nations of the world; or an angel is calling public attention to him, bearing a tablet in his hand, "Fuit homo missus a Deo, cui nomen erat Joannes."

But to return to the less elaborate but scarcely less important signs of the times, I read an amusing manuscript notice on the wall in one of the principal thoroughfares the other morning; it was a request to the *colto popolo Romano*, that they would exchange the epithet *Lombardo*, which it appears has been hitherto used as a sort of synonym with a *thief*, for "the name of the infamous Radetzki." Some of the manuscript notices which I have seen are not quite so harmless in their character; their object was to stir up strife against those Jesuits who still remain in the city, and I am afraid that they may succeed in exciting another popular tumult against them, for they seem to have set their hearts upon it.

One of the means resorted to has been to print a letter purporting to be written by a Jesuit to the Austrian General, and which they profess to have found among the police-papers that have fallen into the hands of the people in one of the cities of Lombardy. The forgery, however, is clumsily managed, for it was signed, "Padre Vigna, della Compagnia di Gesù," and I was assured by two or three Jesuits yesterday, that there is no father of that name in the Society.

This holy season brings out in striking colours the different phases of *old Rome* and *new Rome*; that is, of ecclesiastical Rome, and military, or political, Rome. The poor and aged pilgrims, with staff and scallop-shell, who are come to spend their holy-week in Rome, contrast strangely with the handsome young Lombards, all clad in velvet, with slashed sleeves and plumed hat, who are now to be seen parading the fashionable parts of the town. On Sunday, too, it was a curious study to watch in one street the crowds that followed the Civics to the Capitol, escorting the two pieces of cannon that had been presented by the ladies (!) of Genoa; and, in the next, to observe one of the regular *Roman* processions of clergy and religious confraternities, followed by multitudes of the people, in honour of the *Mater Dolorosa*, whose feast it was, and whose image was being carried before them. Strange proximity of religious and military demonstrations! An attempt has been made to combine these two elements, religion and war, in the present movement, and to give the character of a crusade to the proceedings in Lombardy. Indeed, General Durando's address of the 5th instant, to the soldiers at Bologna, was cried about the streets here under that title; and if the reports which it contains are a faithful exhibition of facts, I am not at all surprised at it. He speaks of Radetzki as "having profaned the churches of Mantua," as "carrying war against the Cross of Christ, tearing down the gates of the sanctuary, spurring on the horse to profane the altar," &c.

The accuracy of this proclamation, however, does not seem to be very trustworthy; for, whereas the General says a great deal about the Pope's thoughts, feelings, and intentions, and expressly declares that the Papal troops are to march with those of Charles Albert against the Austrians, the *Gazetta di Roma* contains a sort of official protest, stating that the General "expresses ideas and sentiments as if they had been dictated from the mouth of his Holiness; but that the Pope, when he desires to speak on such subjects, does so always *ex se*, and not by the mouth of any subaltern." However, be this as it may, it is certain that one part of the General's proclamation has been attended to, not only by the troops under his own command, but also by the Civic Guard and other military who are in Rome, that is, to wear the cross upon their breasts. The tricolor had begun to assume this shape in some instances two or three weeks ago, but now it is well nigh universal; and whether the tales of sacrilege, which are told about the Austrians, be true or false, the fact that they are in such general circulation seems to shew that the most powerful incentive to enthusiasm is still found to consist in an appeal to the religious sympathies of the people.

ADVANTAGES OF THE USE OF ENGLISH TEACHERS OF MODERN LANGUAGES.

THERE are almost always two sides to a question; and if this be admitted, nobody can deserve to be esteemed foolish or dishonest, who advocates one side, and says nothing in defence of the other. Now it is a common profession in the statement of terms of a school, that French, or Italian, or German, is taught by a native; and to this it is possible that parents and others may attach more importance than it deserves. Every body who has seen the advertisement of Cobbett's French Grammar knows perfectly well, that that shrewd high-priest of common sense considers it to be absurd to give rules for pronunciation, and intimates that pronunciation can only be learnt in the country itself.

There is, however, reason to suspect that mighty little can be learnt from a foreigner when he stands alone in this country; that the habits, manners, customs, and whole tone of thought abroad, differing, as

they do, from our own, must necessarily be personally studied if we wish to gain accurate pronunciation, and what is almost as important, accurate rhythm. How very rarely do we find a foreigner whose English is at all such as we should mistake for that of a native, even if he is a clever person, and has lived long in our country. Surely this shews us what must be the case with the majority of ourselves, when we exhibit our knowledge of a foreign language. Now we contend that an Englishman who really has a thorough grammatical acquaintance with a language, and a decent pronunciation, would be by far the fittest instrument to instruct youth in that language. In the first place, his own difficulties would have been at one time precisely the same as those of his pupils: the varieties of grammar and of idiom, the differences of inflection and declension, the changes of vowels and consonants, which he ought to impart, will be things of which he already has experimental knowledge. The difficulties of pronunciation itself come also under the same observation. Imagine a German Greek scholar trying to teach Greek to an Englishman through the medium of French, with which we will assume both parties to be acquainted. Surely there are a vast number of points of resemblance between Greek and German, which do not exist between Greek and English, and of which the professor would be ignorant, and so unable, to use a familiar phrase, to put his pupil up to them. Now, of course, a native teacher of a foreign language who knows a little English, would not be precisely in this amount of ignorance, but he would approximate to it; whereas an English teacher would know just where the difficulties lie. The reason is obvious; the former not knowing English exactly (as he very rarely indeed does), would approximate to an entire ignorance of an Englishman's difficulties; the latter, whom we are assuming to know the foreign language with grammatical exactness, would be quite free from that kind of ignorance. And surely we are more pleased with a foreigner who evinces an exact grammatical acquaintance with our own language and its idioms and familiar expressions, along with some defects of pronunciation, than with one who is exact in his pronunciation, and less acquainted with the substance of the language. If he is only young enough, we should say of such a person, "A few years in England, and you won't know that he is a foreigner." The real solid acquaintance with a language is that by which we are enabled to think in it, and so to write and speak it,—to which knowledge that of sufficient pronunciation is easily added;—but it is the solid acquaintance which surely is the most necessary, whether for the man of business or the man of letters.

If it came to pass that parents and others learnt to think less of having foreigners to teach their children the languages, several advantages would accrue from the conviction. No one who has had any acquaintance with schools can fail to know the difficulty to which schoolmasters are very frequently put, to find any thing like a satisfactory master to teach modern languages. Adventurers in this country of poorish capacities, little real tact for teaching, and no sense whatever of the way to manage English tempers, constitute the staple of those out of whom he has to choose. Of course exceptions to this rule are often found; yet they do but prove the rule. Out of these adventurers many have the brogue of some dialect to vend as correct pronunciation, which is the sole compensation that they can offer for their other defects. Very many have no real capacity for teaching in the abstract, having never exercised their faculties upon any thing but their own language, or undergone any kind of drill, so to call it, which should render them capable of amalgamating with the systems into which they are introduced.

Add to this, the natural tendency of Englishmen to play tricks upon travellers, which in boys exists uncurbed by that restraint which after-life will shew them to be necessary, even if they do not exercise it as matter of duty. Who does not recollect some time or other having played tricks to a French master? who cannot remember that the narrow-minded national antipathy to a Frenchman had a much fuller sway in the days of his boyish thoughtlessness and ignorance, than it has (we trust) now that he has grown up? Surely, of all the

beings in this world, no one is less likely to command respect of an English boy, than the ordinary run of French masters; and yet without that respect, the time spent in learning is thrown away: boys may catch "a fit or two of the face," as the poet says, from their master, but what will they get of that solid knowledge of a language which is to serve their turn in the business or the study of after-life? Convinced as we are that Greek and Latin are the only true and solid basis of good education, surely if modern languages are worth learning, they are worth learning in a more solid and scholar-like way than that to which we have just adverted.

Now English teachers would, we think, be much more easily procurable. Schools which have any permanent foundation might bring up some of their pupils with an eye to their becoming masters in these languages, by giving them all facilities for acquiring the thorough grammatical knowledge of which we have spoken. They might be employed on translating works of some utility as they grew older; they might be sent abroad for a time when they had attained a grammatical acquaintance with the language; or employed in a variety of ways calculated to increase their familiarity with the modes of thought in vogue with the nation whose language they were to teach. But of these details we shall say nothing more; if people could once be persuaded that Englishmen are, in all cases, the best teachers of English boys, such details would soon be filled up. But so long as people please themselves with the name of the thing, so long are they likely, for the sake of a little pronunciation, to sacrifice that solid acquirement of another nation's vehicle of thought which is of real service in enlarging the mind. Instruction in what is tangibly useful is always more pleasing to the multitude than that education which enlarges the mind and gives it an aptitude for coping with difficulties which cannot be foreseen. If this were not so, there would not be such a hue and cry for modern languages as there is.

We profess here only to have "advocated" one side of the question. If the desire on the part of the parents to have foreigners for instructors really be by any chance a morbid desire, then what has been here said may not be without its use. If it has any truth in it, we doubt not but that those concerned with education will find some mode of training English teachers, if they cannot create a supply by the demand. Only let it never be forgotten, and least of all in the matter of modern languages, that a schoolboy (as Dr. Johnson said) is the only person in the world who likes to have the least he can for his money. Certainly, if he has found out a way by which he can substitute the pronunciation of a modern for the accurate knowledge of an ancient language, he will have succeeded admirably in applying this ludicrous principle of exchange. And that a sufficient pronunciation may be easily grafted upon such knowledge, there is some ground for believing, from the fact that persons who have been used to the English pronunciation of Latin all their lives, easily acquire a foreign pronunciation of that language if they try to do so.

THE ROMAN JESUITS.

ATTACHED to the Roman College is the church of St. Ignazio; and close by, connected also with the College by means of a gallery carried across the street, is the church or oratory of the Caravita. Of the church of St. Ignazio, as I have not succeeded in learning the annual number of communions, &c., I will say nothing, excepting that the Quarant' Ore here on Holy Saturday is probably the most magnificent to be seen in Rome during the whole year; and that the body of St. Aloysius, patron of the Roman youth, lies under one of the principal altars, so that his feast is celebrated here with great splendour. Last year the Pope himself said Mass at this altar on the Sunday during the Octave, and distributed the bread of life to three or four hundred of the students with his own hands; the rest communicated at another Mass, said by one of the Cardinals. But the church of the Caravita deserves a more particular notice,

both for the nature of the spiritual exercises which are performed there, and because its story will bring to light two or three more of the good works of the Jesuits, which now, alas, are at least suspended. It had been a practice of the Society, almost from the time of its foundations, to give public instructions in the open air, in some of the *Piazze* of Rome, on the evenings of all Sundays and holydays throughout the year. Padre Nicolo Promontorio, who was engaged in giving these instructions in the year 1606, was so much struck with the multitudes who thronged to hear them, that he formed the idea of another similar work, which was immediately set on foot, without, however, in any way putting a stop to that which already existed. He founded another "Missione Urbana," as it was called, to give familiar instructions every Sunday afternoon in some of the principal churches in different parts of the city, changing from one church to another every month, and having a general communion in each church the morning of the last Sunday before the conclusion of the mission. This was only a continuation of what had been the custom in the first mission, viz. to have a general communion in the church nearest to the Piazza in which it had been preached during the month. These two works were continued with wonderful success up to the recent withdrawal of the Society; and it would be impossible to calculate of how much good they have been productive. I remember one Sunday evening last autumn, I listened to one of the most eloquent sermons I ever heard, preached by a young Jesuit standing on a table, with an immense crucifix by his side, in the Piazza della Rotonda. There were three or four laymen with him, members of a confraternity formed for the purpose; the Litany of Loretto was sung before the sermon began, and this attracted some twenty or thirty people perhaps; gradually, however, as the preacher proceeded with his discourse, the audience grew in number, and when he concluded, I suppose there were about a hundred and fifty persons present, most of whom obeyed his invitation to follow the crucifix to the church of the Caravita, there to recite the Rosary and other prayers.

There is no comparison, however, between the attractiveness of this out-of-doors mission and that which was preached within the churches: the former only drew together ten or twelve dozen stragglers, who happened to be passing through the Piazza, and who had nothing else to do; the latter was frequented by hundreds, who went to it for the express purpose of being instructed, and, I may add, of being amused too. The form of this instruction was catechetical, not between the priest and the people, but between one Jesuit and another. One of these Jesuits assumed the part of a poor and ignorant rustic, who wished to go to heaven with as little inconvenience to his ordinary pleasures and occupations as might be; the other was his instructor. Of course it must have required considerable skill and ability to perform the first of these parts successfully; so to season his sayings with wit as to sustain the interest of the people, yet so to temper them with wisdom as to elicit the exact piece of instruction with which he wished his hearers to be impressed. But difficult as the task may be, it was certainly fulfilled most ably by the grey-headed, benignant-looking Father to whom it was assigned. He was a man of noble family, but who shewed by every observation that he made, how completely he understood the poor, and how well he was acquainted with their feelings, temptations, and difficulties. The last time I heard him was a Sunday in last month (March), when the mission was being given in one of their own churches, St. Ignazio. It was just before the Carnival; and towards the end of the hour, during which the dialogue was continued, he professed to wish to escape from some good resolution which had just been forced upon him by his instructor (a priest much younger than himself), by means of the usual popular excuse of a trifling delay. "Ebbene, padre mio," he began, "I will observe all you have told me, and I will begin next Wednesday morning, for that is Ash Wednesday." This was on Sunday afternoon. "No, caro mio," interposed his instructor, "that won't do; you must begin this very day,

this very hour." "*Ma impossibile!* who ever thought of being converted the last days of the Carnival?" Of course the young priest was inexorable. "But, Father, I have taken tickets at the theatre for myself and my family for the masked ball; they won't give the money back again, therefore I must go." Once more remonstrances from the Padre. "Ah! that's all very well for priests and religious, such as you are, but it never can be necessary for a poor ignorant layman like me; there's an easier road to heaven than what you have been pointing out, and that's the road I mean to take; moreover, I can tell you, Padre, that it's the road which all poor people, who work for their daily bread like me, are obliged to take," &c. Occasionally, in the course of the dialogue, he would wilfully misunderstand what his instructor had said, and misstate his arguments, in order that, being repeated in a more simple form, or put in a more striking light, they might be perfectly apprehended by the most ignorant. I need not say more: you will already have recognised the extremely popular character of these discourses, which are familiarly called "the laughing Catechism;" I cannot imagine a more powerful engine for the moral instruction of the people; and I myself know one poor person who is admirably instructed in her religion, though perfectly ignorant of reading or writing, and who professes to have learnt the greater part of what she knows from this public teaching. What wonders might it not work among the dense masses of our manufacturing population, and, indeed, in our agricultural districts too!

But to return to the Jesuits, and to the connexion between these missions and the oratory of the Caravita. The lay confraternity of which I have already spoken, used to meet from time to time in a chapel in the Roman College, for certain exercises of devotion peculiar to themselves; this suggested the idea to Padre Caravita, who succeeded P. Nicolo Promontorio in the direction of the City Missions, to build a church, which should be the centre of new missions, intended exclusively for men. Money, which is never wanting in Rome for any good and pious undertaking, was soon contributed by cardinals, prelates, and nobles, with such liberality that he was enabled to build the very spacious church which is now known by his name, but which was dedicated to the most holy Trinity, to *Maria SSma della Pietà*, and to St. Francis Xavier. This oratory was opened every evening about the Ave Maria, at the time when other churches are closed (for women are not allowed here to go into the churches after dark), and different devotions were used on the different evenings of the week; they lasted about an hour, and were always concluded by Benediction, given with the Blessed Sacrament in the Pyx: during this time priests were to be found in the various Confessionals; and, in short, every means were employed to encourage and satisfy devotion. Other confraternities were attached to the oratory, and other devout exercises performed there, too numerous to be named; two, however, deserve especial notice, being exclusively for ladies, and, therefore, exceptions to the original intention of the founder—the first for noble ladies, the second for a class called here "*Semi-Dame*," which seems to answer to our higher class of shopkeepers. These used to meet here once or twice a month, on appointed days, for devotions in preparation for a good death; they were called upon to practise certain good works, such as visiting the hospitals, &c.; and every Lent a retreat was preached to them in this church.

Time would fail me to enumerate all the pious institutions of this city, with which the Jesuits were more or less intimately connected; either as their founders or their most energetic supporters. St. Ignatius never gave his own name to any work which he undertook, so that it is not generally known how many of the charitable institutions of Rome derive their origin from his marvellous zeal, such as the College or Asylum for Orphans which still exists in the Piazza Capronica, the Casa dei Catecumeni for heretics seeking instruction in the truth, &c. &c. I think I have now named the principal houses and churches which were held by the society at the time of this calamitous quasi-suppression. The house at St. Eusebio, indeed, was important

enough, but not in a very public way; for it was used only for giving retreats, i.e. preaching the spiritual exercises of St. Ignatius to all who choose to enter it at different times of the year; sometimes to ecclesiastics only, sometimes to laymen only, sometimes to both together. There were only five or six priests there, yet the occasional occupants of the house for the benefit of these retreats made it a sort of epitome of the world, or at least of Europe. There were two Italians, a Spaniard, a Belgian, and an Irishman, belonging to the establishment itself; and when I once spent ten days there, it was in company with a French missionary bishop from Canada, an old Belgian soldier, a young German prince, a Polish count, &c. &c., met together to avail themselves of the direction of these masters of the spiritual life. This was of course still more strikingly the case in the Novitiate House on Monte Cavallo; but as this was used exclusively for the younger members of their own society, I need not mention it here.

These, then, are the men whom Rome has driven, or rather, to speak more truly, has suffered to be driven, from her service. Happy the country that may have the privilege of receiving some of them, and that will permit them to exercise their boundless energies in her behalf! Of course the pretext under which they have been persecuted is, that their political sentiments are not in unison with the *progress* of the day; this is the plea urged by the public journals, in justification of what one of them (the *Pallade*) has the grace to acknowledge was a somewhat irregular proceeding. "In England and France," say the *Epoca* and the *Cotemporaneo*, "the Jesuits strove to wipe off this imputation upon their character, but in Italy they have never attempted to deny it; they are notoriously lovers of despotism and opponents of progress." Whether this be so or not, I could at least have believed that the persons who say so sincerely believed it, and had no other objection to the order, if they had been contented with dismissing the Jesuits from the Roman College, and any other places of secular instruction which they may have had; for education is of course—it cannot fail of being—a political engine; as Dr. Arnold truly said, "it is impossible to read, to teach to others, the history of former times, and not to draw lessons from them upon the political topics of the day." But as it is, as the party who have procured their expulsion have insisted upon their removal from churches as well as schools, and have even sent persons into the country-villages and hamlets to stir up strife against them, I fear they must hate their *religious* quite as much as their *political* influence, and that, in fact, they belong to that school of which the talented Gioberti is at present the popular author. At the same time I am sure that many have joined in the outcry purely from political motives, who are far from sympathising with the semi-infidelity of their leaders.

N.

Journal of the Week.

April 20.

In the House of Lords last night the Lord Chancellor moved the second reading of the Crown and Government Security Bill. Lord Stanley said he would not oppose the bill, but wished that a longer period had been allowed to discuss its provisions. Lord Brougham was also in favour of the bill; and warned the public press against reporting seditious speeches. Lord Campbell said that he should be ashamed of being a party to any measure really tending to coerce the public press.

The Duke of Wellington said that extraordinary times required extraordinary measures, and the Government would be left in a very awkward position if they were only provided with the ordinary means of suppressing sedition. He hoped therefore that the bill would pass unanimously, and in the shortest space of time.

Lord Denman expressed the highest admiration for the noble Duke, but thought him mistaken when he said that there was a growing contempt for the law; nothing, so far as his observation went, could be further from the real character of the English people. The Duke of Wellington explained, and the bill was read a second time.

In the House of Commons Mr. Disraeli made a long speech about the conduct of Prussia and Denmark in the Schleswig-Holstein dispute.

Lord Palmerston trusted that the House would excuse him, if he abstained from following Mr. Disraeli with any arguments either on one side or the other. Her Majesty's Government had signified to the Government of Denmark and to the Government of Prussia, which acted in this matter as the representative of the German Confederation, its willingness to act as mediator between them; and under such circumstances it would be unfitting for him to express any opinion on the present occasion as to that side on which he thought the right predominated. He hoped that the dispute might yet be adjusted by an amicable arrangement between the parties, and that it would not lead to the fatal result of war, which every reasonable man would have just cause to deplore.

A great many questions were put to Lord John Russell by various members, all unimportant, except one by Mr. Bright, respecting the intention of Government to remedy the grievances of the Irish Church, which had been acknowledged some years ago, but still remained unredressed. Lord John replied that he had no measure to introduce on that subject during the present session.

The Game Certificates Bill was then discussed, and carried through some of its stages. It makes the necessity of certificates as stringent as ever.

No day is yet fixed for the commencement of the trials of O'Brien, Mitchell, and Meagher, but it is thought that they will come off on or about the 12th of the next month; and as the traversers deny all notion of procrastination, the proceedings will not probably occupy any great length of time.

The letter of the Rev. Mr. Bermingham has drawn forth a prompt rebuke from the Catholic Bishop of Killaloe. It appears in the *Evening Post*, and is as follows:

"Deerpark, Sixmile Bridge, April 17.

"Rev. Sir,—I am confident that there is not to be found a Christian man of sound intellect and reflecting mind who would not deem me justly criminal of a dereliction of duty, were I to overlook the publication of two letters bearing your signature, the one in the *Evening Post* of Thursday last, and the other in the *Nation* of Saturday. I will not commit the folly of arguing against you the palpable violation of duty and the utter disregard of the sacerdotal character of which that man is plainly guilty, who, while he professes himself the anointed minister of the God of Peace, does not hesitate to counsel war, with all its frightful and indescribable horrors. Oh! how monstrous to behold a person professing himself the minister of a crucified Redeemer—of Him who has declared that 'His kingdom is not of this world;' 'that all who take the sword shall perish by the sword;' that 'if we would be his disciples we must deny ourselves, take up our cross daily, and follow Him;' and, in fine, 'that it is in our patience we must possess our souls;'—how monstrous, I say, to behold a person, who not only professes to walk himself in the sacred footsteps of this divine model of men, but who has, moreover, solemnly pledged himself to teach all others within his sphere to walk in them too, and, for this purpose, to inculcate upon them, 'in season and out of season,' their indispensable obligation of labouring unceasingly against the combined influences of the devil, the world, and their own fallen nature—to copy into their lives those divine oracles which he has delivered for our instruction—and who, notwithstanding, instead of exhibiting himself the zealous and indefatigable apostle of peace and patience, of self-denial and charity, does not blush to assume, in the face of the world, the unnatural character of an abettor of anarchy and bloodshed; and, in sustinment of it, dares to profane the sacred Scriptures, by quoting them against their divine Author. I will not argue with such a person. Let the gentleman to whom your letter in the *Nation* is addressed be himself your instructor. He seems to have formed a far more correct judgment of what the clerical character should be than you have done. He has long since told you, and that more than once (and I honour him for it), that he does not desire your assistance; that he utterly repudiates your interference, which he looks upon as nothing short of 'a desecration of the

altar;' and he has told you that at a time when we were not yet threatened with the terrible scourge of civil war. Let him, rev. sir, be your instructor. As for me, I will only say, that these letters make you appear to be entirely out of your place, and that you should either speedily retrace your steps or at once manfully retire from the sanctuary.—I am, rev. sir, your afflicted Bishop,
 " + P. KENNEDY.

" Rev. J. Bermingham."

Another loyal demonstration came off at Dungannon on Friday last, for the purpose of organising an association for the preservation of life and property, in the event of any seditious disturbance taking place in that borough or its vicinity. The Earl of Ranfurly was the principal speaker.

O'Connell's firm friend, Tom Steele, has attempted suicide in London. Yesterday evening he threw himself from Waterloo Bridge into the Thames. He was picked up by a waterman, and conveyed to King's College Hospital. There can be little doubt that he had contemplated the act for some hours at least, as he had been occupied during the chief part of the day in writing letters at Peele's Coffee-house, an establishment he was in the habit of occasionally frequenting. Within his cap, which he placed on the bridge before he threw himself over, was a small piece of paper sealed to the lining with black wax, on which was written—"Tom Steele, County of Clare, Ireland." He had suffered serious reverses in life. When he came of age he entered on a beautiful estate of 15,000*l.* or 16,000*l.* a year, in the county of Clare. Twenty years of agitation brought him to the Insolvent Debtors' Court, in Dublin, where he was opposed by the present member for Ennis, the O'Gorman Mahon. Having taken the benefit of the Act, he came to England, and has since been living upon an allowance out of his estate. Mr. Steele took high honours at Cambridge, and is a member of the Senate of that University.

Paris is agitated to its centre, though the actual convulsions are as yet slight. The language in certain of the clubs is of the most exciting character. The theories of *communisme* are mixed up with allusions to the Reign of Terror, and are hailed with ardour by the majority of those to whom they are addressed. In the club presided over by M. Blanqui, on Monday night a plan for compelling the affluent to give up their income to the people was advocated and was unanimously approved. In a secret sitting, before public business was commenced, a proceeding of a more alarming kind took place, namely, the arrangement of a plan for extempore insurrection against, it would seem, the Provisional Government. The concurrence of numerous other clubs was anticipated. This language, however, roused the Government to instant action. Warrants were issued on Tuesday against M. Blanqui and other persons, which were supposed to have been executed, for several prisoners, of a superior class, were seen to be brought into the *conciergerie* in hackney-coaches. The club of which M. Cabet is the president is ordered to remain closed for the present, though a favourable distinction is drawn between it and that of M. Blanqui, the former being only Communist, the latter Terrorist.

Of the state of the provinces, Amiens furnishes an example. A number of persons attacked the Hotel de Ville in order to expel M. Leclanché, an unpopular member of the Provisional Government. They forced the gates, carried off M. Leclanché, obliged him to sign his resignation, and sent him off to Paris. Some operatives who attempted to protect him were attacked by the National Guard, and several of them were wounded. The president of a Republican club established at Amiens has likewise been compelled by the inhabitants to quit the town.

The *ci-devant* Abbé Lamennais, in the leading article of the *Peuple Constituant*, favours the world with his views on the present posture of affairs, and defends Paris from the reproach made against it of exercising an excessive influence over France. He states that Paris being the centre of the government, of the sciences, of letters, and of arts, is the central point towards which all the other points of France converge. Paris has been likewise accused of forcing the entire country into a revolutionary course, thus investing itself with an arbitrary and exorbitant power. The reply to this is, that it is only in Paris that

tyranny can be vanquished, and that Paris alone can break the chains imposed on the entire nation. As to the disturbances which at intervals prevail in the capital, M. Lamennais regards them as a species of aberration of the mind, sometimes contagious, which is particularly developed when the brain is actively engaged. With respect to centralisation, he is opposed to it. He says that the Government might with as much reason undertake to manage the private fortune and affairs of every individual, as to interfere in the local government of provincial towns and villages. Such a doctrine of despotic centralisation leads directly to communism.

A grand demonstration took place in the Park, at New York, on the 4th instant, in honour of the revolution in France. The city was illuminated, and a variety of platforms were erected, at which orations were delivered in a variety of languages—English, French, German, &c. On the evening of the 27th ult. a meeting was held in Washington city to express "sympathy with the French revolutionists in France." The Marseillaise hymn was played at every place of amusement in Philadelphia, and received with great enthusiasm. A public demonstration of feeling on the subject of the revolution in France was suggested, and would probably be carried out. A piece called *Vive la Liberté* had been produced at the National Amphitheatre, and was amazingly attractive.

April 21.

Nothing of importance took place in Parliament last night, except the third reading of the Crown and Government Security Bill. The Chartist movement is agitating Aberdeen. Mr. Ernest Jones, and others of the warlike agitators, want to organise what they call a Chartist "National Guard;" and arrangements were actually entered upon for buying guns and bayonets from Birmingham at 12*s.* 6*d.* each. The town-authorities are taking the necessary steps for preserving the peace. In Warwickshire, the troops and the Yeomanry are in preparation for an anticipated turn-out of the colliers in the neighbourhood of Coventry.

There is no abatement in the run on the savings-banks in Ireland. The sum of 4000*l.* was drawn out in Kilkenny on Monday. Since the commencement of the panic in that neighbourhood the calls have amounted to 15,000*l.* At a meeting at Templederry, in Tipperary, the well-known Father Kenyon thus eulogised Messrs. O'Brien, Meagher, and Mitchell:

"There are three men, the bravest among the brave that this land ever produced, now about to suffer persecution for their patriotism. (Cheering.) That is, John Mitchell, a Presbyterian from the north, the son of a Presbyterian clergyman (cheers), the editor of a paper which you may have read or heard read, although it is but a young one, the *United Irishman*. (Loud cheers.) With him are Thomas Francis Meagher, a Catholic from Waterford (cheers), and a worthy representative of Irish Catholic feeling; and William Smith O'Brien, a member of the Established Church (cheers), who, although a Protestant by religion, is a true Irishman at heart, and a descendant filled with the chivalry and heroism of the illustrious Boru. (Loud cheers.) Listen to me: the Government has attempted to put them down; it has attempted to stop the expression of their high-souled patriotism by instituting a prosecution against them. But these brave men are determined to oppose the Government, to fight the Government—yes, and to conquer the Government. (Vehement cheers.)"

As may be supposed, the demand for pikes does not diminish.

For a moment at least the Moderate party have the upper hand in Paris. One of the writers of the *Réforme*, M. Jules Vecourt, having advocated Communist doctrines in the Court of the Louvre, on Tuesday, was ill-treated by the people, and obliged to seek refuge, with a friend who accompanied him, in a house of the Rue St. Honoré, where they remained until relieved by a detachment of the *Garde Mobile*. The secretary of M. Sobrier, chief editor of the journal *La Commune de Paris*, distributed on Tuesday numbers of that journal through the streets. Some National Guards of the 5th Legion arrested him, tore off his epaulets, and trampled them under foot. An

immense crowd collected around him vociferating menaces, when a detachment of the Urban Guard came to his assistance, and released him from the hands of the people.

An attack upon Peschiera was made by the Piedmontese troops on the 13th. Hopes had been entertained that the garrison, composed partly of Italians and partly of demoralised troops, would not offer serious resistance. The attack was, therefore, begun with artillery only. The Piedmontese, under General Bès, having opened trenches during the night, began operations with four batteries, composed in all of eight howitzers, six pieces of heavy artillery, and six field-pieces. The volunteers harassed the ramparts with their irregular but well-directed fire; and the outworks might have been easily taken had it not been for the fortress itself, which still maintained too serious an attitude for so small a force. The King therefore, after demanding the surrender of the fortress, which was refused, ordered the preceding positions to be resumed.

April 22.

Paris was yesterday *Parisian* in the best sense of that very characteristic word. Upwards of 250,000 armed men, and more than 300,000 spectators, were mixed together during seven or eight hours, without accident, and, one might almost say, without confusion — certainly without an instance of bad or unkind feeling. In the ranks of these corps were ex-princes, dukes, generals, peers of France, deputies, bankers, merchants, lawyers, physicians, authors, clerks, musicians, actors, traders of every possible species, and workmen and labourers of every imaginable class, some in uniform, some habited in the finest productions of the needle of Dusautoy, others in the poor blouse, or more scanty *bourgeron* and canvass trousers; in fact, in habits of every possible shade of difference between those two extremes, and all blended together in a manner the most curious, the most unaffected, and consequently the most extraordinary. The 12th Legion, from the once terrible Faubourg St. Marceau, was remarkable for the greater stature and for the air of determination of the men. It was a moving flower-garden, for at the end of the musket of each was a branch of lilac or other flower. In short, there was a grand fraternisation between the National Guards and the troops of the line, and a day of mirth underneath a myriad of umbrellas. All went off peaceably and merrily. The French, who when not the most bloody, are the most polite of people, were content with the softer sentiment; and the Government has gained real strength. The Terrorists and Communists for a time hid their faces, or held their tongues; and even this enforced silence is so much gain. But how long will this last?

Modena constituted on the 9th instant a Provisional Government, composed of two delegates for Modena and three for Reggio, who had appointed for their President M. Joseph Malmusi.

Parma has likewise declared itself independent of its Duke, the latter having authorised the people to choose a Provisional Government under the patronage of King Charles Albert.

The volunteers of the Venetian provinces, who had entrenched themselves in the strong positions of Montebello, between Vicenza and Verona, have been attacked by the Austrians, and forced to retreat on Vicenza with considerable loss. Want of discipline, rivalry, and the absence of any commander-in-chief, were the cause of this disaster.

In Prussia, the same ultra spirit of nationality, which is in danger of running wild through the rest of the continent, has demonstrated itself in one or two absurd ways. To the movement for liberating Germany and the human race from the thralldom of French tailors, must now be added an appeal to German patriotism and taste against French cookery! An association of German cooks have, by an address to their countrymen, authenticated by numerous signatures, protested against the preference given by the higher classes to their Gallic rivals. They contend that the preference is only an old prejudice, dating from the time when German literature was all French. The expulsion of German workmen from Paris is dexterously thrown in, a slight stir is given to national vanity, and, lastly, an irresistible appeal is made to all literary men (*Herren von der Feder*), who have so frequently tested the proficiency of

this underrated class, to put in a good word for those who, while the banquet is being enjoyed, have "to endure the devouring flames of their subterranean world." There is another association in Berlin occupied in "overcoming a prejudice;" it is the Society of Horseflesh-eaters, or Hippophagi. Its existence is certain, but the locality and periods of its meetings are veiled in mystery, and strangers inquire about it very cautiously, for fear of an invitation, as the members are eager for proselytes. Their object is to shew the poor that animal food can be procured at a cheaper rate than the price of beef and mutton, in proof of which they dine on horseflesh dressed in various ways.

In the Duchy of Baden, the republican volunteer soldiers have displayed a remarkable aptitude for running away, and republicanism is for the time defunct.

The Chinese and Indian news is not important. The new Governor-General presided at the annual ceremony of distributing scholarships and prizes to the students of the Mahomedan, Hindoo, and Sanscrit colleges of Calcutta, and addressed the assembled students. Lord Dalhousie expressed the agreeable surprise with which he had witnessed the great progress made by the scholars, alluded to the efforts of his predecessors to raise the character of native society by means of education, and gave the assembly to understand that it would be the object of his administration to enlarge those exertions, and to afford every encouragement for the development of native talent.

Of home news, the most painfully interesting is still the agitation of Ireland, which has been quickened into still greater violence by Lord Lansdowne's and Lord John Russell's speeches, declaring the determination of the Government to uphold the Union.

April 24.

The House of Lords sat for a short time on Saturday, when the Royal Assent was given by commission to the Crown and Government Security Bill, and to several other measures. The House adjourned to Thursday, the 4th of May.

In the House of Commons Sir G. Grey stated that there was no foundation for a declaration put forth by Mr. Cochrane in an advertisement, to the effect that no opposition would be offered to the assemblage of people on Easter Monday for the purpose of presenting an address to the Secretary of State for the Home Department. On the contrary, that individual had been informed three weeks since that no such address could be received, and the police had instructions to prevent any procession through the streets likely to lead to the hindrance of business and the injury of trade. After disposing of some uninteresting motions, the House adjourned till Monday, the 1st of May.

In Dublin, according to notice, there was a general meeting of the confederate clubs throughout the city on Thursday night. A declaration embodying the most violent sentiments was brought forward; and, with few exceptions, the names of all present were affixed to this treasonable manifesto, at the head of which stand Mr. Smith O'Brien, Mr. John Mitchell, and Mr. T. F. Meagher. It was determined to proceed with the organisation of a national guard; and it was argued that Lord Clarendon had furnished the clubs with a precedent for arming by consenting to the application of the Royal Dublin Society and other bodies to keep arms for their protection. All this put the military authorities on the alert. A large force was marched into the Post-office. Immediately after the despatch of the mails the gates were closed, and an officer's guard of the 31st Regiment mounted inside. About the same time 100 of the 55th were posted in the College, where guard was also mounted, as well as at the Custom-house, where a similar reinforcement of the same regiment was stationed throughout the night. In addition to these measures, 400 marines and sailors were detached from Sir Charles Napier's squadron at Kingstown, and marched into Dublin, to strengthen the garrison. The greatest alarm prevailed all the night, although no disturbance took place. A survey was taken yesterday of Merrion Square, with a view to the formation of an encampment for a dépôt of infantry. The accounts from Cork shew that agitation and excitement are rather on the increase. The first general meeting of the Citizen Club was

held on Wednesday, for the purpose of appointing officers for the ensuing year, taking into consideration the provisions of the "Gagging Bill," and transacting general business.

Paris was calm throughout Saturday, the eve of the elections. The whole city was, however, in motion. Lists of candidates were every where in preparation. The *Modérés* and the ultra-Republicans alike anticipated the successful return of a majority of their party. Many say, that of the thirty-four representatives for the department of the Seine (Paris), twenty will be of the working classes.

A deputation of the fraternal Socialists of Great Britain, amongst whom was Mr. Owen, came to compliment the Provisional Government on its efforts in favour of the indigent classes, and to submit to it various suggestions relative to the organisation of labour. The answer they got was civil, but nothing more.

La Liberté says that its proprietor (M. Alexander Dumas) abstained from illuminating his house on Thursday evening, in order to ascertain whether real liberty exists in Paris; and to his great satisfaction he found that not a single cry was raised to coerce him.

Considerable excitement prevailed in Rome on the 12th, in consequence of the capture of 60 or 70 persons, many of whom were armed with stiletos or pistols. They went through the streets begging, and refused to work. Sums of money, amounting from 15 to 20 scudi, were found on several of them. An English gentleman named Fitzgerald had been stabbed at a Custom-house station near Civita Vecchia, in a scuffle with a revenue-officer. The English are daily leaving Rome for England, and the Mediterranean packets are crowded with passengers. One steamer lately started with no less than sixteen private carriages on board.

Vienna has escaped another *émeute*. Some demagogues attempted to get up a kind of Chartist demonstration. At a large meeting on the 14th, Dr. Schutte (reputed an Hanoverian, but according to others a Russian commissary) proposed that 10,000 of the working classes should appear on the Glacis on the following morning, fully armed, and thence proceed to the Burg to compel the Emperor to accede to their demands. A large number accepted the proposal, and the demonstration was arranged for the next day (the 16th). A counter manifestation was immediately made by the members of the Juridical Political Reading Society, and addresses issued to the people cautioning them against the designs of the seditious. All, however, ended in smoke. Only a few persons assembled on the Glacis between 7 and 8 o'clock, and these speedily dispersed.

Austria has called upon the people of Hungary to take upon themselves one-fourth of the national debt, the interest on which will require an annual quota of about 10,000,000 florins.

King Charles Albert has ordered that all vessels of the military and merchant navies of Sardinia should hoist in future the Italian tri-color flag, green, white, and red, with the escutcheon of Savoy in the centre, surmounted (for ships of war) with a crown.

April 25.

The Chartists and the English poor are unfortunate in their leaders. The fooleries which Mr. O'Connor suffered to take place in connexion with the Chartist petition have materially damaged its cause; and now Mr. Cochrane has added another absurdity to the same stock. About 11 o'clock yesterday morning, Leicester Square was invaded by an immense van, constructed after the model of those huge advertising machines by which new daily papers and M. Jullien's *bals masqués* are proclaimed to the world. On the sides and back were painted a variety of scenes. Explanatory placards at the top of the van announced these to be "Poor Law Illustrations," whilst above each picture was an inscription fixing the place to which the subject depicted referred. Thus, one was entitled "The West London Union—the Poor sleeping on the cold-Pavement-at Night;" another, "The Lambeth Workhouse Casual Ward;" a third, "St. Martin's Workhouse—the Poor sleeping on the Pavement at Night;" a fourth, "St. Pancras Union Casual Ward;" a fifth, "Holborn Union Casual Ward Customs." This last illustration was of a most disgusting character, and,

as might be expected, provoked observations quite as offensive as the subject itself. Mr. Cochrane himself appeared on the scene about one o'clock, and went with the van to the Home Office, accompanied by a small number of rabble. There he left his petition, and then went home. A few scuffles between the police and the pickpockets was all that took place besides.

The elections in Paris on Sunday were going on with perfect order. The streets of the city were deserted by the men, who were occupied with the elections, and by the women because of the heavy rain, which had not ceased to fall during 48 hours. The impression gained ground that only in Paris and Lyons would the ultra Republicans be in the majority.

Important tidings of the progress of the Schleswig-Holstein war have reached Hull from Copenhagen. The Danes are stopping all Prussian ships in the Sound, but those of Hanover are allowed to pass. Several Prussian vessels have been already captured, and thirty provision ships in the harbour of Copenhagen have been seized and detained by the Danish Government. Nothing decisive has taken place in the disputed territory itself, but neither party shews signs of yielding.

A Ministerial ordinance at Rome enacts that the notes of the Roman bank shall be received as legal money, for the space of three months, by the public banks and by private individuals. The bank is, at the same time, dispensed from the obligation of paying its notes in specie; and, on the other hand, the privilege of the bank to issue notes to the amount of 1,500,000 scudi is temporarily withdrawn, and the issue restricted to 800,000 scudi. The bank, in the mean time, is to limit its operations exclusively to simple discounting, and to the supply of the necessities of the public service. The *Gazetta di Roma* explains that M. Palamede de Jorbin-Janson has not been sent to Rome as the *Chargé d'Affaires* of the French Government, but only as conductor of the affairs of the Embassy, and for the purpose of zealously maintaining those relations which the French Government delights to keep up with the Holy See itself.

April 26.

A Chartist movement took place at Greenock on Saturday last, and ended in a consequent collision with the police. The mob assembled in St. Andrew's Square at ten o'clock on Saturday morning, and formed themselves into procession, accompanied by two bands of music. The numbers in the procession, at a liberal estimate, were from 700 to 800. In Delingburn Square, Mr. Campbell, shoemaker, was called to the chair, and Messrs. Jones and Adams delivered addresses. On breaking up, they encountered the police in Virginia Street. The great body of the Chartists then passed down to the East India Brest; but the police, supported by a great number of constables, barred their progress; but after a time they made a rush against the police and constables, who made a vigorous use of their batons, and attacked them with such violence that a number of very serious wounds were inflicted. Large placards were extensively posted on Saturday in all parts of Edinburgh, calling a public meeting of the inhabitants of Edinburgh and Leith, to be held on the Calton Hill, on Monday evening, for the purpose of memorialising her Majesty to dismiss her present Ministers, and also to elect delegates to the forthcoming "National Assembly." The meeting was expected to be numerously attended.

The elections in France are going on most peaceably. So remarkable has been the absence of bustle, that many supposed that very few persons comparatively had taken advantage of their qualification to vote; though, in fact, a much larger proportion of the citizens of Paris have voted than had been anticipated. The French railroads also rose considerably in consequence of a report that they would be taken by the state at an equitable valuation—namely, at the average price of the shares during the last six months, and that in payment of them the holders would receive 5 per cent.

April 27.

King Ferdinand has lost the throne of Sicily. A Parliamentary decree of the 13th instant deprives the King of Naples for ever of the throne of Sicily. Ambassadors or commissioners from the Government of Sicily may be expected in London in

the course of a few days; one of the first acts of the Parliament, after proclaiming total independence, having been to despatch representatives to foreign Powers to announce the new order of affairs, and to negotiate for the interests of the country. The greatest anxiety prevails in Sicily to learn the effect which would be produced at Naples, and also throughout Europe, by the bold plunge which has been taken. The King looks gloomy and downcast at his dethronement from Sicily, and it is expected he will take the sense of the nation as to the course to be pursued, so soon as the Neapolitan Parliament shall have assembled, an event which, although fixed for next month, seems likely, in the present state of confusion, to be subject to delay. It is said that from the first the King was desirous to pursue a course of conciliation towards Sicily, but that his Ministers, although selected from the ultra-Liberal party, have stubbornly insisted upon violence.

Another action has taken place between the Danish troops and the Free Corps of Schleswig Holstein. The bands of volunteers from Berlin, Cologne, Hamburg, and other towns, came into collision on the 21st, at an early hour, with a detachment of Danish dragoons and infantry, on the highway between Kiel and Eckernförde, in the wood of Schnellmarkter. The conflict lasted till eleven in the forenoon, when the Free Corps were driven back with considerable loss, though its extent is not yet known. Four waggons had entered Rendsburg filled with wounded.

Portugal has had something like a revolution, effected in the centre of the Chamber of Deputies, by the concession made to the people of the right of electing the national representatives by the direct or English system, instead of that of indirect elections, which appears to have been resorted to in that country for the express purpose of facilitating corruption and suffocating the suffrages of the people.

The Provisional Government of Modena has admitted all the Jews residing in the duchy to the enjoyment of all civil and political rights. On the 14th inst. all the bronze statues of the house of Bourbon were thrown down, beginning with that of Philip V. That of Charles II. alone was spared, because he was considered a just and beneficent prince.

The Chartist demonstration held on the Calton Hill at Edinburgh on Monday evening has proved a failure. There might have been 600 or 700 persons on the hill; but, in consequence of the rain, the meeting adjourned to the hall in Adam Square, where, after the assemblage had been kept waiting a considerable time for the committee, a memorial to the Queen, praying her Majesty to dissolve the present Parliament, was ultimately adopted. Delegates were then appointed to represent the Scotch Chartists in the great "National Assembly," to be held in this metropolis on the 1st of May.

Reviews.

The Dictatorship of Paris over France. By the Baron Gustave de Romand. (*De la Dictature de Paris sur la France.*) London, Schulze; and Baillière.

Letter on the French Revolution of February 1848. By an Eye Witness. (*Lettre sur la Revolution Française de Février 1848.*) London, Churton; and Baillière.

THE weak point of the new European constitutions consists in their being imitations. We fear, indeed, that in many cases they are not even imitations, but mere shams. At any rate, there is perhaps not one of them which is the real, natural growth of principles, feelings, and habits of thought and action. They are the production of circumstances, rather than the work of men. They are adaptations, in a word, of the forms of the British constitution, or of some portion of them, to the fancies and wishes of a variety of nations, who, whatever else they may be, are certainly not Englishmen in their political and economical ideas and practices.

Hence it is that the unprejudiced eye watches their progress—we cannot say their development, for we question whether any such process really takes place—with unfeigned anxiety. We long to be able to trace the workings of some principles whose past stability may be a pledge for their future power. We are sick to death

of wholesale imitations of England and America; and, ardently as we sympathise with the wishes of those who desire to see the most complete personal and political liberty granted to the whole world, we look in vain for men who will re-enact for their own country the scenes of Runnymede, and upset one despotism without substituting for it some other as tyrannical and debasing.

The Baron Gustave de Romand is an acute observer of all that goes on in his own country, of whose genius we think he has formed a very accurate estimate. In one sense of the word, he is what is termed a Legitimist, but not with any of the old servile notions too often attached to that name. He cares nothing for monarchy, aristocracy, or democracy, as such. He counts all forms of government good or bad, according to the genius, habits, faith, or prejudices of the people to whom they are applied. If he clings to the wish to see the Bourbons restored, it is only as the chiefs of a free state, and because he can discover no other elements for uniting the whole people of France in one great, unenslaved kingdom, under a constitution adapted to the peculiarities of French taste, French traditions, and French principles. The new Republic he looks upon as an audacious imposture, and a tyranny imposed by a minority of Paris upon the millions of their fellow-countrymen. The Provisional Government he calls plagiarists and panegyrists of Robespierre, and not statesmen, unless the essential characteristic of the statesman consists in the art of imposing upon a people by pompous, empty words. These great geniuses, says he, have imagined nothing better to inscribe upon the public monuments, and at the head of their official acts, than the desire of the republicans of '93, "Equality, Liberty, Fraternity;" as if these three words would not be astounded to find themselves jumbled together. Why, cries the Baron, why, sublime thinkers, have you cut off that last word of the republican formula, which conferred upon it logic and good sense? Equality, liberty, and fraternity, can never be a political truth, except upon the condition of adding to them the terrible alternative, "or death!"

"*L'égalité* n'existe ni dans la nature morale, ni dans la nature physique; l'égalité peut donc être imposée par la force, mais elle ne saurait co-exister avec la liberté!"

"*La liberté*, c'est le droit absolu de chacun d'être selon sa nature; la liberté, c'est la négation de l'égalité et de cette uniformité sociale que vous imaginez, vous grandissant ridiculement à la hauteur de Dieu pour changer l'ordre éternel de ses créations!"

"*La fraternité*, c'est l'amour; c'est l'opposé de l'envie; la fraternité n'existe que par la liberté, et vous l'instituez par la contrainte; la fraternité de l'Evangile, c'est la charité, le sacrifice et le dévouement; et votre fraternité politique, c'est la haine, la cupidité, la terreur; ces légions de frères que vous créez ainsi seront des frères ennemis, des frères qui maudiront leurs frères!"

M. de Romand's great desire is to see the independence of the provinces of France set up against the dictatorship of Paris, by means of the establishment of communal assemblies, chosen by universal suffrage. These communal assemblies should then choose representatives for the assemblies of each *arrondissement*; each *arrondissement* should then select its members for provincial assemblies, and the provincial assemblies again the members of the national assembly. Such a national assembly he thinks might sit at Paris, and yet be a real representation of the whole nation; and at the head of it, and of the state, he would himself place an hereditary sovereign, though he considers this latter point a mere question of expediency, to be determined by the nation after the decentralisation of the kingdom was thus accomplished. We have, of course, no definite opinion to offer on such a scheme, except so far as every Englishman abhors an excessive centralisation, and has a kind of hereditary love for every thing that promises a provincial independence. We prefer quoting M. de Romand's remarks on the genius of his country. Like the rest of his *brochure*, they are acute, original, and well expressed.

"The traditions of national history," says our author, "which sixty years of revolution have been unable to efface, the state of manners and of civilisation in France, the social state of Europe, the central position of France in Europe, the need of repose and stability, all seem to call upon France not to repudiate the principle of hereditary monarchy, by the force of

which she has formed herself, and conquered herself so high a place among civilised nations. Absolute equality is as repugnant to our manners as it is to common sense, and the reality of facts is invincibly opposed to the revolutionary theory. There exists in France a natural and innate love for *eclat* and grandeur, a love for the arts and for glory, a disposition to enthusiasm, which will be ill satisfied by the practice of the habits of the American democracy. The equality of all in the eye of the law, the equal admission of all to all employments and all honours, protection for all interests, justice, humanity, and liberty; this is what France loves and desires. The privileges of the nobility have disappeared without return, and the sole thing that remains to it, and which none can take away, is the privilege attached to the remembrance of merit and virtue. The Provisional Government, in abolishing all titles, has committed an act of no meaning, for a title in France has long been a mere addition to one's name; and except in preventing a son from bearing his father's name, and in decreeing the abolition of the family, this puerile decree can do nothing, and has done nothing. Nobility is a recompense which costs the state no sacrifice; it imposes a charge, and confers no rights; it is a social decoration, and a stimulant to serve a grateful country. Who has forgotten the excitement in France, when a foreign power, at the time of the Restoration, attempted to abolish the titles of nobility which illustrated the Empire? Who does not know how truly the national pride was satisfied with the titles of glory which Napoleon conferred, and which he immortalised in the families of his victorious generals? and is it not plain that the instinct of the people is to its own elevation rather than to the levelling of all that is great? No; the Provisional Government in this particular has not been inspired by a popular feeling; it has been the dupe of charlatanism: the people respects whatever is legitimately acquired; it perceives the beauty of gratitude and devotion, and knows not envy!"

The *Letter on the French Revolution* is by a foreigner to France; we suspect by an Englishman. It is by no means equal to the production of M. de Romand, and is chiefly a *résumé* of the leading facts of the Revolution. Though not without ability, it is indefinite in its views, and does little more than shew some of the inconsistencies of a state of things in which the minority have so frightful a power over the majority. The author also has an unfortunate affection for sentences of interminable length, which make his somewhat Anglicised French terribly heavy in the reading.

Via Dolorosa. By the Author of "From Oxford to Rome." London, Longmans.

WERE we disposed to instruct Miss Harris in her own words, we should recommend to her special attention the first sentence of the conclusion of this her newest publication: "When we would accomplish with any kind of reality a special devotion while continuing in the world, whether particularly for penitence, or to obtain some good gift of Almighty God, we seem to be taught by spiritual authorities that these should be observed as conditions—first, and as an indispensable preliminary, *great silence*."

It is difficult indeed to comprehend on what possible motives the authoress of "From Oxford to Rome" continues to write and publish the books, which she seems to intend to pour forth with the utmost practicable speed. A hasty and perhaps uncharitable explanation for her most singular conduct would say, that she published books because they sold well. We do not believe ourselves that this is her reason, or that she is influenced by anything so unworthy and disgraceful in her proceedings, unaccountable as they may be. Whatever be her motives, however, it appears that she is not content to be *unique* in her religious creed, and to set herself up as a Church by herself; but that she is resolved not to let the world forget her existence, or to suffer people to leave off asking what can be her real principles, and what she calls herself in the way of religious denomination.

We now notice her new book, not for the purpose of criticising it, either in the way of praise or blame; but for the purpose of warning some few of our readers against what we believe to be at the root of all this lady's aberrations, viz. the mistaking the *sentiment* of religion for religion itself. If there is any one thing to be avoided with dread by the young, the educated, and the refined, and especially by young, educated, and refined women, it is the confounding the romance of religion

with its reality. It is the bane of a civilised age, of a cultivated life, and of the tender and susceptible heart. If there is any one snare more fatal than another, it is that which mistakes associations, books, individuals, habits, forms, ceremonies, conversations, and matters of taste and feeling, for a genuine intercourse between the human soul and its Almighty Judge and Saviour. If there is any thing which confounds truth and falsehood, and destroys every hope that a man may have of being accepted by his God, notwithstanding the most grievous doctrinal errors, it is this miserable enslavement of the intellect to the taste, and of the heart to the imagination. It is the substitution of the shadow for the substance, of the effect for the cause, of the creature for the Creator.

And such we are disposed to believe to be the fatal delusion of the authoress of "From Oxford to Rome." She does not seem to have realised what practical religion really is; or to have been enabled to approach the Almighty with that utter forgetfulness of man, and complete sacrifice of herself, without which all her sentiment, her pathos, and her tears, are so much folly and self-delusion. In her mind, the charm of her earlier faith and religious practices did not lie in the blessings which she believed that she received from the throne of God *through* these well-loved channels, but in those channels themselves. She has been resting in men, in books, in buildings, in habits, in words and phrases. Religion to her has been a romantic aspiration after some delightful state of mind and fascinating spiritual society. She has mistaken her feelings at the time of prayer, for prayer itself. She has imagined the soothing results which often accompany the presence of divine grace, to be divine grace itself. And thus finding *nothing* upon earth answering to her romantic imaginings, she has assumed a position unheard-of before among reasonable beings, and claims a right to discourse upon dogmatic truth and religious practices to the whole multitude of her Catholic and Protestant fellow-countrymen and fellow-countrywomen.

Of the morbid state of her feelings, and the unhappy condition to which she is reduced, the very opening words of the preface to the *Via Dolorosa* is proof enough. "When the brow burns," she says, "and the aching head refuses its accustomed offices, where does it rest so kindly as on the cold pedestal of the crucifix, or against the outstretched arm of the iron cross?" What a tale do these unaffected words tell of a diseased mind, an over-wrought imagination, a self-willed disinclination to obedience, and a painful clinging to all that will stimulate the feelings, rather than chasten the heart and control the natural desires! Oh, that we could persuade the mind that wrote them, to beware of religious sentiment, until she has learnt that the service of God is something which must be capable of sustaining itself without any of those elegant and dramatic appliances, which, it is too plain, have so fatal a charm for her feelings. Admirable, delightful, and consoling as are all the externals of religion, when they are taken as an aid to a soul, which, when it pleases Divine Providence to call it to stand alone, can maintain in itself the spiritual life, in child-like dependence on the will of God alone, they are perilous subjects for thought and enjoyment in the case of persons afflicted with that morbid feeling which pervades all that our authoress writes and thinks.

Of all things, let a man be sincere in his own creed. Let him be one thing or another; and whatever he is, let him act upon his opinions, with zeal, fervour, and determination. It is a miserable thing to dabble in different religions, and pick out here a fragment and there a fragment, and, as it were, adapt creation to one's self and one's fancies. It is a fearful thing to be *neither* Pagan nor Turk, *neither* Catholic nor Protestant. It is a fearful thing to trifle with religious creeds and religious practices, and to live upon one's own emotions or criticisms. There is excuse to be made for error, but there is none for frivolity of purpose and indecision. It may not be our own fault that we believe a falsehood to be the word of God, simply because we have had no means of knowing the truth; and we would hope that there is many and many a soul, of every variety of creed, of diverse opinions, in this country, who will be accepted hereafter, not *through* his error, but notwithstanding

his error. But for those who halt between two opinions,—for those who dare to set themselves up as apostles to an ignorant generation, at the same time that they have no honest, intelligible creed of their own, and no courage to be consistent in their conduct,—for such we can only entertain the most distressing fears.

We earnestly entreat Miss Harris to leave off writing books, and to betake herself to the examination of her own heart, and to prayer. Let her strip herself of every external aid, of every book of devotions, every association of thought or feeling; and thus let her approach the searcher of hearts, and entreat *Him* to shew her what is truth. Whatever she may then become, she will certainly not continue what she is now, a scandal to the weak and uninformed.

Short Notices.

Divi Gregorii Magni, Papæ I., Liber de Pastoralis Cura. Novam editionem curavit E. W. Westhoff. Monasterii Westphalorum, Deiters; London, Williams and Norgate.

THE text of this long-celebrated tractate is that of the Benedictines of St. Maur. The work was written by the great Gregory in the third year of his Pontificate, and has received the highest commendation from the highest ecclesiastical authorities. The Moguntine Council, in 813, placed it in esteem next to the Holy Scriptures. The second Council of Rheims, in the same year, gave it marked commendations. Other Councils spoke of it in a similar way; and Hincmar, the Bishop of Rheims, tells us that it was the custom in his day for priests at their ordination and bishops at their consecration, to hold in their hands a copy of this book, together with the canon of Scripture, and to profess their resolution to live according to its precepts. Our own Alfred translated it into the Saxon language. It need not be added, that it is one of those old books, full of the marrow of thought, which are fitted alike for all ages of the Church. It enters more fully than on any other points, into the discrimination to be observed in instructing different classes of persons.

Nicolai Avancini Vita et Doctrina Jesu Christi, ex quatuor Evangelistis collecta, et in Meditationum materiam ad singulos totius anni dies distributa. Ed. E. W. Westhoff. Monast. Westph. Deiters; London, Williams and Norgate.

To those who can read Latin, and who are able to practise devout meditation on *hints* for thought, without reading any lengthened exposition, the "Life and Doctrine of Jesus Christ," by Avancini, will probably be found one of the most useful books that we have. In a little more than a page, the author has brought together the great elements for reflection, on each subject connected with the life of our Blessed Lord and the Christian faith, founded in each case, and under each subdivision, upon some passage of Scripture. The work is a striking exemplification of the supernatural fecundity of every word that has been dictated by inspiration. It is remarkable also that the very learned and pious author has preserved no little unctio and warmth even in the tersest abstract of the thoughts he suggests to his readers.

S. Caroli Borromæi Pastorum Instructiones atque Epistolæ. Edidit E. W. Westhoff. Monast. Westph. Deiters; London, Williams and Norgate.

THIS is another of those books which are consecrated not only by their authors' names, but by time, authority, and universal consent, and which we should rejoice to see better known in this country. St. Charles was one of the most energetic and successful prelates in his day, in carrying out the spirit of the Tridentine decrees on discipline, so that even now his name is in high veneration at Milan, and the traveller, in one of the fairest spots of Italy, is frequently reminded of the fame of one whose life was a daily testimony to the sincerity of his motto, "Humilitas." This little treatise was one of the most efficacious means he employed in correcting the scandals of his day. The edition before us also contains many useful notes, and a sketch of the life and death of the illustrious Cardinal. An extract from the chapter on the use of the voice and of action in preaching, will be found curious, as an illustration of his way of restraining the extravagances of the day.

"Let not the preacher incessantly strike the pulpit with his hands, but only when the importance of his subject demands it.

"Let him not fly about the pulpit, jumping now from one corner of it, now from another.

"Let him not as it were throw half his body out of the pulpit, or use any other of those movements which are ugly in themselves, and more characteristic of a person fighting than of one speaking.

"Let him not loll upon the pulpit, but stand or sit upright.

"Let him not hold his head forward, or backward, or fixed stiffly, or on one side, but upright.

"Let him not frown, nor lift up his eyebrows.

"Let him not lick or bite his lips.

"Let him not nail his chin upon his breast.

"Let him not shrug his shoulders, and then draw them down again.

"Let him not throw his arms about violently like a gladiator.

"Let him not use his left hand energetically, except rarely, when most excited.

"Let him not snap his fingers.

"Let him not strike his thigh, except rarely, when he would arouse indignation.

"Let him not stamp with his feet, except when at the highest point of an argument.

"Let him not cough or spit often, except when forced by necessity.

"Let him not speak through his nose.

"Let him not puff and blow, like an overloaded horse or ox."

Fine Arts.

EXHIBITION OF THE

NEW SOCIETY OF PAINTERS IN WATER-COLOURS.

[Second notice.]

GIVING, as in duty bound, the *pas* to the dignitaries, we may commence our second notice fittingly by glancing at the productions of Mr. Warren, the President of the body. They are distinguished by his usual cleverness, and much industry in what may be called the compilation of the subject. No. 99, "The return of the Pilgrims from Mecca," presents us with an extended scene, and a yet more extended sky, a number of figures, almost all drawn with considerable freedom, though with scarcely sufficient care, and all engaged in sufficiently characteristic occupations. The principal defect in the picture strikes us as a want of unity in both effect and action, each group being good in itself, but somewhat unconnected in composition. No. 393, "The Seven Ages of Woman," by the same artist, is an extraordinary specimen of illumination, rivalling, in delicacy of execution, the miniatures of the far-famed Julio Clovio. In seven small compartments, separated from one another by a framework of foliage (the leaves of which are, by the way, much too large), are represented a series of the most important epochs likely to occur in woman's life. These are entitled, "Infancy, the Student, Presentation, Marriage, the Mother, the Matron, and Old Age." The figures are gracefully drawn, and prettily coloured; the idea is a happy one, and the picture will probably make, what it was no doubt intended for, a very attractive engraving. The sentiment of the scenes would perhaps have touched our hearts more nearly had the actors in them been dressed in modern attire; though knowing the practical difficulty of giving interest, grace, or expression to coat or trousers, we really scarcely know whether Mr. Warren may not have acted wisely in adopting his Shakespearian costume.

If Mr. Weigall carries out in future *tableaux de genre*, the promises of pleasant drawing, arrangement, and tone, held out by his "Rape of the Lock, No. 110, we may chance to see him "Cock of the walk" in more ways than one. His achievements in the poultry-yard are already most favourably known to the public; and his works this year fully maintain his reputation. In treating this kind of subject Mr. Weigall displays two especial points of good taste: first, in giving to his cock-and-hen pictures a dramatic interest; and, secondly, in limiting their size to a very small dimension.

Happily for us, if not for him, Mr. A. H. Taylor's works are, this year, beneath criticism in a twofold sense, being for the most part hung below the eye, and certainly not possessing qualities sufficiently attractive to bring that organ down to their level. We fear that the best disposed and most lenient may find them *low* in both sentiment and situation. We cannot altogether compliment Miss Egerton on her "Vivia Perpetua," though her "Madonna Laura," No. 276, is a pleasing recollection of one of Mr. Eastlake's many manners.

Mr. Carrick exhibits power, but his figures want both balance and anatomical truth; some of his muscles being attached in a very questionable manner to some

yet more questionable bones. Mr. L. Hicks' "Last Minstrel" we may fairly trust will remain his last, for we certainly shall never hope "to look upon his like again."

There is something always refreshing in turning to the green fields; and to all those genuine Cockneys, who would enjoy the country only at second hand, we would heartily commend the charming landscapes of Mr. H. C. Pidgeon. They display great care, and preserve all the purity of sunlight, and delicacy of atmosphere, without losing substance or detail. They are painted with considerable vigour, though entirely free from the violent oppositions which disfigure the larger works of Mr. Howse, and in an infinitely stronger degree the elaborately weak composition from Thomson's Seasons, by Mr. Campion, No. 64.

In their marine subjects, Mr. Callow and Mr. Robins leave little to be desired, though in "The Needles—Isle of Wight," the latter artist has decidedly made a bold stroke to avoid feebleness, and as surely his "vaulting ambition hath overleapt itself, and fallen a t'other side."

Mr. Hardwick has improved very much this year, but it is yet to be regretted that his feeling for colour does not develop itself in a corresponding ratio with his perception of form. His mode of painting architecture is most artistic, rendering with great fidelity the light and shade proper to each detail, and yet not making out all the lines in the stringy, hard way, common to so many other artists who have devoted themselves to the illustration of this class of subject.

If Mr. Riviere could but borrow a little of Mr. Hardwick's pretty execution and transparency of shadow, and add it to the qualities he already possesses, there can be no doubt that his pictures would be among the most pleasing in the exhibition. His "Peep through the well-known Arch in the Villa Mills, looking to the ruins of the Palace of the Cæsars," and his "Sketch at Pæstum," No. 260, are both charming for solidity, truth, and colour. His more ambitious efforts are far less pleasing.

Mr. Penley and Mr. Maplestone are both agreeable, some of the Cox-like studies by the latter gentleman being extremely clever.

Among the lady artists, Mrs. Margetts stands most conspicuous, and her works breathe all the refinement proper to her sex. Of Miss Fanny Steers we would augur most favourably; the conscientious elaboration of her studies shews that she is a true disciple of the Ruskin school, and the character of her sketches gives promise that, when she arrives at the great ultimatum of artistic ambition, the production of large and elaborately composed pictures, they will prove right good ones.

It would be well for Mr. D'Egville, if he could bring himself to imitate the care and delicacy with which Miss Steers has worked; happily the days of slap-dash painting appear to be fast passing away, and very shortly, we may trust, the public will learn to appreciate the difference between a hasty, careless, although brilliant sketch, and a really carefully painted picture.

Mr. Davidson will doubtless prove a great acquisition to the Society; his velvety foliage is beautiful, and the good people of Surrey should appreciate the distinction he has conferred on their native county, in selecting so many pretty bits and scraps from her woods, villages, and commons.

There are yet other artists to whose works we might allude, either in praise or blame, but we shall, touching their merits or demerits, keep our own counsel *in petto*, and only express the hope that they may all work most zealously, and regale us next year with as delightful a feast as they have this year provided for the enjoyment of an intelligent and appreciating public.

Ecclesiastical Register.

THE STATE OF CHRISTIANITY IN INDIA.

BY A SIX YEARS' RESIDENT.

No. II.

In a former number we wrote in behalf of the soldier's orphan, left unprotected in the East, fatherless, and

removed from every tie of kindred. The charity of Catholics, particularly those from Ireland, has founded asylums for destitute children at Calcutta and Madras. In both towns convents are established, and Irish nuns are actively employed in diffusing the great blessing of religious instruction. At Madras the convent is beautifully situated near the sea-side, and presents to the mind an image of peace contrasted with the tumultuous ocean, whose glittering surface and concealed rocks naturally recall the world to our recollection.

The first view of Madras is particularly attractive to those who approach the shores of India for the first time, when they gaze upon it from the ship that has borne them from England. The first view of this oriental city is beautiful, for the glorious sunshine throws over it a flood of radiance, rendering the white houses, and gardens that surround them, quite visible. But if the view is first beheld at sunset, still greater charms will be added to the lovely scene, for a tropical sunset exhibits colours never beheld in northern skies, particularly a soft delicate green, principally seen on the Coromandel coast; and clouds of this hue often roll themselves into enormous masses in the shape of hills, and amidst endless ridges there seem a multitude of valleys, which display every shade of purple and vermilion. Torrents of gold appear to issue from these green mountains, and pour their streams over rocks of a colour which painters call *ruby-bronze*. These are only a few of the forms beheld in a tropical sunset, which presents the greatest variety of combinations.

The Bishops of Madras and Hyderabad, and the Archbishop of Calcutta, are Irishmen; the clergy are principally Irish, but there are some French and Italian. These, however, are not available in stations where English regiments are quartered; and even in other places they are less effective, as the natives of India are now extremely desirous their children should learn English. Still, in the great want of missionaries, their pious labours are gladly welcomed. But it should be remembered in this country, that they can never be so useful to the cause of Christianity as British priests. The great scourge of the Catholic Church in India is the schism upheld by the Portuguese clergy: it has long existed. We grieve to mention our knowledge, from the best authority in India last year, that it was not likely to terminate. We can only hope, that the prayers constantly offered to God for the restoration of peace in the Oriental Church may at length bring this blessing. The numberless spiritual calamities produced by this unhappy division cannot be described, and the Italian missionaries have found it impossible to struggle against the schism. During the last ten years, since the arrival of the Irish clergy, a great improvement has taken place, and the foundation of extensive future good is laid. They have not been able to subdue the guilt of schism, or to rescue many from error; but their efforts with respect to education promise vast improvement in the next generation.

In consequence of the establishment of British power in India, a knowledge of the English language has become the stepping-stone to every employment of trust or emolument, and therefore to acquire it has become the favourite object of the Hindoos. The Protestants established schools in every direction, which were attended by Catholic children, as none were established for their special instruction; and persons educated in these schools had no attachment to the religion of their forefathers, and no respect for their clergy. These effects were particularly visible in the East Indian community. This term is applied to persons whose fathers were Europeans, and their mothers Hindoo women; but in this case they always adopt the English language, habits, and style of dress,—at least as far as they can imitate them. They invariably belong to some Christian denomination, and are never Pagans or Mussulmans, who are generally spoken of as *natives*. The East Indians understand English, and converse in it amongst themselves. They are very anxious not to be confounded with the Hindoos, and regard it as an insult if any reference is made to their colour. Once an Irishman, who had lately arrived in the land of the sun, heard an East Indian talk about the *natives*; and having been struck by his bronze com-

plexion, he exclaimed, "Well, sir, I always took you to have been born in India; may I make bold to ask what is your native country?" The other admitted that he was born in India, but that instead of being termed a native, he was called an East Indian. Paddy could not understand this at all, and retorted, "Well, sure enough, because I am an Irishman, I am only too proud to be called a native of Ireland."

The utmost importance is, however, attached to these distinctions. Though Shakespeare says, "What's in a name? a rose with any other name would smell as sweet," there would be few indifferent to the epithet applied to designate the class to which they belong. Dr. Johnson replied hastily to Boswell, "Pooh, sir! what harm can it do any man to call him *Holofernes*?" The East Indians are highly sensitive on this point; and the term 'half-caste,' generally used in speaking of them amongst the English, they consider the greatest insult. They are also called 'Indo-Britons,' and 'Eurasians,' which signifies that they spring from Europeans and Asiatics. The Government has long neglected this numerous class; but it is now time to find them some employment, as their numbers are daily augmenting, and at all the Presidencies there are hundreds in the most abject state of poverty. They deserve public attention from being at least nominal Christians; and a good English education, by correcting their indolence, might render them useful and exemplary members of society. They constitute the principal congregations in those Catholic churches where English is preached; and though formerly they only considered it necessary to hear mass on Christmas-day and Easter-Sunday, since the arrival of the Irish clergy a decided improvement has taken place, and they now follow the precept of the Church with regard to the observance of the Sunday.

For the East Indian population, where instruction will produce the greatest result, it is quite useless to have any foreigners, as they have not the slightest knowledge of any European language excepting English. Hitherto this race has not had a fair trial; for, we regret to say, our countrymen have looked down upon them on account of their colour; and this feeling still continues to depress them. The Government formerly, to prevent their increasing, made it a rule that no East Indians should obtain cadetships, or any other situation in the service of the East India Company; and if an Englishman married a woman belonging to this unfortunate race, he was not allowed to pay the donation in her behalf to the military fund which is designed to secure an annuity to the widows of all subscribers. These regulations were very unjust, especially in the case of the poor women, who suffered severely from being thrown penniless on the world. All these disabilities were removed a few years ago, as it was found that they did not prevent the rapid increase of East Indians, but plunged multitudes of them into hopeless poverty. They generally find employment as clerks, some as merchants, but very few have gained affluence; they generally excel in the art of penmanship, and are very useful in government offices. They also evince great talent for music, and would probably attain proficiency with good masters.

The Catholic Bishops have established asylums for the education of East Indian orphans; but the want of funds excludes many who desire to enter them. In 1840, Dr. Carew, the Archbishop of Calcutta, who was then Vicar Apostolic at Madras, made a vigorous and successful effort to enlarge the East Indian Orphanage, and to procure money for its support from the charity of the public. In the same year the military male and female orphan asylums were opened for the children of European soldiers, and have been supported ever since by voluntary contributions. The female orphans are under the care of Nuns of the Presentation Order, who came from Ireland since 1840; but the number of these pious ladies is very inadequate to the multitude of scholars who need their tuition; and nuns are wanted nearly as much as priests, for those now in India are overwhelmed with labour, and several of them have completely sunk under the heavy fatigue they had to endure in a climate so unfitted for active exertion as India, which enfeebles every constitution.

The career of a missionary in India is rendered extremely difficult by the existence of schism. If any of their flock require the stern rebuke or merciful admonition, instead of reforming, they too often leave the Church altogether, and join the schismatics. If the richest of a family, they generally have great influence over their connexions, and insist upon their following them into the guilt of schism. The weak faith of many Catholics is another great evil; also the mixed marriages between Catholics and Protestants. It is rare to see one of our communion who is not linked to a member of the Church of England, excepting those marriages which have occurred during the last few years, as the Irish Bishops have taken effectual measures to prevent this misfortune. There is no known probability that the schism will soon become extinct. Its annihilation would, however, ensue, if the English purchase the Portuguese territory in the same way that they lately bought the Danish settlements. It would not only be a great blessing to us, but politically speaking an advantage; for the Government at Bombay experiences great inconvenience from their criminals escaping to Goa, which is now the seat of the Portuguese power, and formerly was the seat of European viceroyalty in the East—the emporium of commerce between Europe and the Indies—the centre whence radiated the pilgrimages of St. Francis Xavier, and the exploits of De Gama. But Goa has now completely fallen; its power was annihilated before the commercial superiority of the Dutch and English; the glorious city is now a dreary waste, infested with malaria, and overgrown with jungle; whose solitude is unbroken, save by a few scattered monasteries and churches which yet defy time, but are all in the hands of the schismatics. The Portuguese are not only morally, but physically a fallen race; and it is melancholy to see such dwarfish and ignoble descendants of the chivalrous and warlike knights who were so renowned for their Indian conquests. Goa has declined ever since 1570; at the commencement of the century it had attained its meridian of power and splendour, and, exclusive of the suburbs, was about a mile and a half square, and six miles in circumference. It contained many fine buildings; but no vestige of them is left, excepting the ruins of the palace of Albuquerque. In the course of 1570, Goa was visited by a contagious disease, which was her beginning of sorrows; and the year after, this place was vigorously besieged by the Mussulmans. In 1603 the Dutch blockaded Goa with their fleet; and they were soon able to command the trade of the East. In 1643 the Portuguese lost Malacca and Ceylon. They never recovered the blow; and a few years afterwards the Jesuit de Lanza wrote an account of Goa, and stated that, from being an imperial metropolis, it had dwindled to the chief town of a wretched territory. Goa derives its principal interest from containing the tomb of St. Francis Xavier, now in the hands of schismatics. God grant it may some day be restored to his Church!

The cathedral at Madras is a fine building; and it rejoices the Christian heart to behold so large a temple raised to the Almighty in a heathen land. It is built of *chussam*, a beautiful composition resembling white marble; and all the ceremonies of our holy religion are performed with the greatest exactitude. There are several other churches in Madras; and the most interesting is in the district of Royapooram, about two miles from the cathedral. Madras has increased considerably in size during the last few years, and is gradually rising in importance. It was formerly called the benighted presidency; but since the introduction of steam much progress has been made; and we must hope it will not continue to deserve that name in the spiritual sense of the term. We have already mentioned that the majority of priests in India are Irishmen, but that the number of missionaries in India is extremely inadequate. It is a fact, that in Ireland many in vain aspire to the sacerdotal state who through poverty cannot obtain a suitable education. Nuns are also much required; and we heard from an Irish Bishop that there are sufficient young ladies anxious to enter the cloister to fill a hundred convents, but from the want of money on their own part, and on that of the religious houses

where they apply, these pious ladies cannot be admitted, which is a melancholy circumstance.

The church of Royapooram is dedicated to St. Peter, and, next to the cathedral, the finest edifice in Madras. It was raised by subscriptions from the Malabar fishermen, the poorest of the poor; and yet the number of their small coins had raised a beautiful temple to the Lord of Hosts—no doubt most acceptable to the Omnipotent, who ever graciously regards the lowly and humble. The church is built in the plain Gothic style, of moderate dimensions, and altogether presenting an interesting object to the English wanderer at Madras. Last Maunday Thursday, on entering this holy building, my attention was arrested by an altar adorned with lights, flowers, jewels, and rich embroidery. On this altar was placed the sacred Host; in every respect the rubric was exactly followed, which prescribes that on Maunday Thursday the blessed Sacrament should be exposed to the veneration of the faithful, that they may have an opportunity of returning thanks for this inestimable blessing. The church was filled with native Christians, not a single European was present; and I gazed with indescribable interest on these worshippers of the true and living God. The scene reminded me of the ancient churches in Asia, as I gazed on the turbaned worshippers, with their long, flowing white robes; and the women with drapery arranged gracefully round the beautiful forms for which Hindoos are so celebrated. Some were prostrate on the ground; others appeared

“Breathless with adoration;”

and in all a respectful posture evinced the greatest attention, as if they were struck with awe. The sun's resplendent rays, illuminating their dark complexions, brought their forms into strong relief; and their picturesque attitudes, combined with their Oriental costumes, gave them the look of bronze figures rather than of the actual men and women of every-day life. When I gazed upon this group of Asiatic Catholics, feelings of hope and rejoicing filled my heart; the converts before me seemed to promise that their countrymen would in time be brought into the fold of Christ, and that this sublime prophecy would yet be realised, “The knowledge of God shall cover the earth as waters cover the sea.”

Documents.

THE AUSTRIAN CONSTITUTION.

THE following is the *programme* of the new Constitution:

1. All the provinces are constituted into one body, with the exception of Hungary, Croatia, Sclavonia, Siebenbergen, and, for the present, the Italian provinces.
2. The division of the empire shall remain as it exists at present.
3. The person of the Emperor is sacred and inviolable.
4. The Emperor has full power over the land and sea forces, and the right of making war or peace.
5. Treaties of every description with foreign powers can only be made with the sanction of the two Houses of Parliament.
6. The attribute of mercy and the right of bestowing rewards belong to the Emperor; but mercy cannot be extended to the Ministers without the sanction of the Parliament.
7. The laws are to be administered publicly in open courts by verbal pleadings, and trial to be by jury. The judges will be appointed for life.
8. All projects of laws are to be proposed as well as sanctioned by the Emperor.
9. The Emperor will assemble the Parliament annually, and he must call them together at stated intervals. He has the right to prorogue and dissolve them.
10. Freedom of religion, speech, the press, petition, and public meeting is granted to every citizen, subject to future laws.
11. Entire liberty of conscience and religion.
12. The free exercise of religious worship is accorded to all Christians and Jews.
13. All citizens are equal in the eye of the law, and every citizen shall be tried by his peers.
14. The responsibility of the Ministers will be regulated by the Diet.
15. The legislative power is in the hands of the Emperor and the Diet.
16. Two Houses of Parliament are to be constituted. The qualifications for members of the Upper House are birth and large landed property; and they are to be nominated by the Emperor. Members of the Lower House are to be chosen from all classes, in order that every interest may be represented.
17. The two Houses have the power to project laws and receive petitions.
18. All laws require the sanction of both Houses, particularly those relating to the expenditure, taxation, finance, and the sales of public property.
19. A law will be framed for the organisation of the National Guard. The law of election is

only provisional, and will be settled by the first Parliament. Amendments of the Constitution can only be proposed by the Diet.

THE POPE AND THE GOVERNMENT OF SWITZERLAND.

THE Swiss Directory has just received a communication from the Apostolical Nuncio accredited to the Confederation, declaratory of the intention of the Holy See to aid by every means in its power the social reforms now in progress not only in Switzerland, but throughout the world. The advance in civilisation, it says, has called for a corresponding change in the views of the Church, which, though infallible in points of doctrine, deems it proper to consent to alterations in rules of worldly conduct to suit the present times. It then proposes the following bases of a general arrangement between the Holy See and the Confederation on matters which have of late come under discussion:—“1. A definitive solution of the difficulties relating to the convents, attention being paid to the necessities of the present times and to the particular circumstances of each canton. 2. Rectifications in the circumscriptions of the episcopal jurisdiction, wherever the wants of the population seem to demand them. 3. To examine if there is not occasion to modify the mode of nominating Bishops and other Church dignitaries, so that the position of the inferior clergy may be improved, and unworthy men kept out of the Church. 4. To establish rules to regulate the immunities, property, and income of the clergy in those cantons where difficulties have arisen on the subject. 5. The maintenance or foundation of establishments of education, to form amongst the inhabitants of the country a moral and well-educated Catholic clergy. 6. To introduce fitting modifications in the discipline now in force relative to mixed marriages, *fêtes*, &c.” “If, as I hope,” says the Nuncio, in conclusion, “these different points should be successfully regulated in an amicable manner between the two authorities, spiritual and temporal, religious peace will find itself established on the most firm and honourable bases throughout the Confederation. For my part, I have to express my ardent wish that this idea may be realised by our common efforts.”

NEW CONSTITUTION FOR THE NETHERLANDS.

THE members of both Chambers are to be directly elected. No qualification is required for admission into the Second Chamber, but the members of the first must pay from 800 to 1200 francs taxes, according to the localities. Citizens entitled to vote must contribute a *minimum* of 20 francs and a *maximum* of 225, according to the localities. Both Chambers are to be renewed by thirds annually. The First Chamber is to consist of 34 members, and the Second of 68. To be eligible to the first it is necessary to be 40 years of age, and to the second 30, to be born in Holland, and to enjoy civil rights. The emoluments of Deputies are fixed at 2500 francs per annum, with travelling expenses. Clergymen are to be excluded from both Chambers. The Council of State is to be maintained, after undergoing some reforms. The King is inviolable, and Ministers are responsible. The members of the provincial states are to be elected and renewed by thirds, like those of the Chambers. The King is to have the supreme direction of colonial affairs, but every second year he must lay before Parliament a detailed account of their administration and situation, and the Minister of that department will be obliged to communicate to the States General any information they might desire respecting the colonies. The King commands in chief the army and navy, appoints, dismisses, and pensions the officers, according to the prescriptions of the laws. The Constitution recognises the right of citizens to hold meetings. Seigneurial rights are abolished, and lay tithes redeemable.

Miscellanies.

THE CASE OF DR. HAMPDEN A HUNDRED YEARS AGO.*

To the bishopric of Gloucester, which had now been vacant above a twelvemonth, the Lord Chancellor [Talbot], whilst he was Solicitor-General, had recommended one Dr. Rundle, a chaplain of his father's, the late Bishop of Durham, and a particular friend of his own. This man lay under the suspicion of Arianism; but as this was a crime that could not be proved upon him, the objection the Bishop of London [Gibson] made to him was, that about fourteen or fifteen years ago he had in private company spoken disrespectfully of Abraham, which one Venn, a parson then in company, had told to the Bishop of London, and was ready to testify against Rundle upon oath. Those who were inclined to soften the conduct of honest Mr. Venn, said the man had done this out of his enthusiastic zeal for the cause of the Church, and from the simple dictates of a

* From Lord Hervey's Memoirs of the Reign of George II.

good conscience, to prevent so improper a pastor from being intrusted with episcopal authority and a Christian flock. Those who put the worst construction, and I believe the truest, upon this proceeding, said that Venn had acted in concert with the Bishop of London to make his court there, and in order to forward his own preferment in the Church by thus obstructing Rundle's. Nobody doubted but that the Bishop of London's sole reason for opposing Rundle was because my Lord Chancellor had made application to the Court in his favour, not through the Bishop of London, but merely upon his own weight and interest; and as the Bishop of London had always disliked what he called *lay recommendations*, he was determined to make a stand upon this occasion, thinking, if he could shew that even so great a man as my Lord Chancellor could not get any one preferred in the Church without applying to him, for the future no other person would attempt it. But as these reasons for opposing Rundle's preferment were such as the Bishop of London could neither urge nor avow, others were to be given to weigh with the Administration, though these only weighed with him. He therefore declared he had no objection to my Lord Chancellor's recommendation, though he had to the man recommended; neither had he any one himself to recommend, or any article to insist upon in this promotion but one, which was to beg, for the love of God, that the King at least would vouchsafe to give the bench a Christian.

Whilst this contest grew every day more warm between my Lord Chancellor and the Bishop of London, many ranged themselves in the party of the first, from regard to his character, but many more from disregard to that of the latter; and most of those who pretended the greatest commiseration for the hard measure given to Rundle, acted on this occasion as mankind every day act on many others, which is, pretending compassion for the oppressed only that they may inveigh with a better grace against the oppressor, whom they affect to dislike for abusing power, whilst they really hate him chiefly for having it.

The Bishop of London, by his intrigues, got most of the other bishops to join with him, and easily persuaded the majority of the inferior clergy to talk in his strain; for much eloquence is never wanting to induce any class of men to list themselves under the banner of that leader who has the chief power of distributing those rewards in the hopes of which they all enter the service. By these means his Lordship himself first blew the flame against Rundle among the clergy, and then made use of that flame as an argument to Sir Robert Walpole to strengthen the suggestions and solicitations of that very resentment which had raised it. Many pamphlets were written, and with great virulence, on both sides; but the two principals were very differently treated in these productions, for, whilst my Lord Chancellor's name was never mentioned but with decency, the Bishop of London was pelted with all the opprobrious language that envy and malice ever threw at eminence and power.

Sir Robert Walpole, who feared to disoblige either of these great men, but was much more desirous to oblige the one than the other, went to my Lord Chancellor, and begged of him to relinquish his suit in favour of Rundle, offering him at the same time to make Rundle a Dean, or whenever the bishopric of Derry in Ireland should fall, which was now possessed by [Henry Downes] a crazy old fellow of four score, and worth 3000*l.* a-year, to send Rundle thither. He assured him, too, that the King was inclined, as well as himself, to do anything at his request that was reasonable or safe; but as this promotion was so violently opposed by the clergy in general, and the bishops in particular, the King could not, without manifest danger to his own affairs in Parliament, venture to gratify his Lordship on this occasion. He further added, that he was sure his Lordship wished so well to the King's affairs and to the common cause, that, however unreasonable he might think the opposition made to Rundle, yet he would not press his promotion to this bishopric if the consequence of it must be the dividing a weight in the House of Lords that had hitherto gone entire, and was so essential to the case of carrying on the King's business;—at the same time desiring my Lord Chancellor to recollect what trouble, in the last Parliament, a defection only of five or six Scotch lords had given, and how much more dangerous consequently it would be for the Court to do anything that might make any breach or produce any revolt among the bishops. He told him, too, that the Bishop of London had absolutely refused to consecrate Rundle in case the King persisted in making him a bishop. To which my Lord Chancellor replied, that the Bishop of London must know, if he did refuse to consecrate Rundle, that he incurred a *premunire*. Sir Robert said no, for, as it was the Archbishop's business to consecrate him, it was *he* who incurred that penalty in case of refusal; but the Archbishop [Wake] being ill, and the Bishop of London only acting as his deputy, no man can oblige another to act by a delegated power; and consequently the Bishop of London, by refusing to accept of the delegation, would not be liable to the same penalty that the Archbishop would incur in case he

were able to officiate and refused it. My Lord Chancellor then said other bishops might be found to do this office, if the Bishop of London would not. "And would you, my Lord," replied Sir Robert Walpole, "advise or desire the King to do that which should bring this question to be debated, and draw a point of his prerogative into dispute that has never yet been controverted? I am sure I will not advise the King to such a step; and whilst I have the honour to serve the Crown, and have any influence in the King's councils, I will rather advise the King never to fill up the see of Gloucester than to do it with such consequences attending it." My Lord Chancellor said, "According to this way of reasoning, the Bishop of London then must have a negative on every man the King ever nominated to a bishopric; and if this manner of arguing was to prevail, instead of the election made by a Dean and Chapter being only a matter of form, the King's recommendation itself would become only a form, and the Bishop of London must give the King a *congé* to nominate before the King could ever order a *congé d'élire*."

Sir Robert Walpole said that the case of Rundle was a particular case; and though the Bishop of London could not now relinquish his opposition without losing his interest with the clergy, yet he believed, as the Bishop was heartily sorry he had embarked in this opposition, so, instead of its being an encouragement to give the same disturbance another time, he believed it would prevent him from ever falling into the same error again.

"You acknowledge it, then, to be an error?" interrupted my Lord Chancellor. "I do," said Sir Robert, "but it is one which I fear it is now too late to remedy. For your Lordship, you have certainly acquitted yourself to Rundle by the strenuous part you have taken in soliciting his cause; but, if I may take the liberty of saying it, I think there is a duty you owe the King as well as a duty to your friend. You have discharged the one, and I am persuaded you will never neglect the other; and if the King, in the most gracious and the kindest manner, does get it intimated that he wishes you, in regard to him (unwilling to refuse you and afraid to comply), to urge this suit no farther, perhaps he may expect, when the dispute comes to be between the endangering his interest or the giving up Rundle, that your Lordship would not give Rundle the preference."

My Lord Chancellor said Sir Robert Walpole had very artfully brought this matter to a point where he must be silent, but that he looked upon his honour to be so much engaged for Rundle that his silence was no sign of acquiescence.

This conversation passed between my Lord Chancellor and Sir Robert Walpole in the summer, and was partly related to me by Sir Robert himself, and partly by Bishop Hoadley, who had it from my Lord Chancellor.

Many people (indeed, most people) blamed Sir Robert for his compliance with the Bishop of London's unreasonable objections on this occasion; and said he would one day or other repent consigning to the Bishop of London that absolute authority which he now suffered him to exercise in Church matters, and of which he did not yet feel the inconveniences.

Sir Robert excused himself by saying, whoever had as much power as the Bishop of London would create as much envy, and consequently excite as much clamour against them; and as for the Bishop of London's stickling for Church power, Church discipline, and Church tenets, he thought him in the right, since whoever would govern any class of men must appear to be in their interest. "And I would no more," said he, "employ a man to govern and influence the clergy who did not flatter the parsons, or who either talked, wrote, or acted against their authority, their profit, or their privileges, than I would try to govern the soldiery by settling a General over them who was always haranguing against the inconveniences of a standing army, or than I would make a man Lord Chancellor who was constantly complaining of the grievances of the law, and threatening to rectify the abuses of Westminster Hall."

Notwithstanding the resolution Sir Robert Walpole made and declared to everybody in the summer, of keeping the bishopric of Gloucester vacant till this dispute between the Lord Chancellor and the Bishop of London could be adjusted, and one of them be brought to temper and prevailed with to recede, he changed his mind; and the Bishop of London insisting on its being filled up, and not with Rundle, Sir Robert Walpole went in form, about a month before the Parliament was to meet, from the King to my Lord Chancellor, to let him know how sorry his Majesty was that it was impossible he could be gratified in Rundle's being made a bishop; but that the King, to shew the regard he had for my Lord Chancellor, was willing and ready to prefer any other person whatever whom his Lordship would nominate to that benefice.

My Lord Chancellor replied that he could not so far abet the injustice done to the character of Rundle on this occasion as to give his consent to Rundle's being put by, and by naming another man seem tacitly at least to admit that he had before named an improper man; that he might be conquered by the Bishop of London, but could not yield to him; and must sub-

mit to an absolute decision against his friend, but would not, nor could not in honour, listen to any compromise.

Thus ended this conversation. Soon after Dr. Benson was made Bishop of Gloucester, and Dr. Secker, Bishop of Bristol—both of them learned and ingenious men, of unexceptionable characters, and both of them formerly chaplains to my Lord Chancellor's father, the late Bishop of Durham. This last circumstance was thought to have been weighed in the choice of these men, as a sugar-plum to put the taste of those bitters out of my Lord Chancellor's mouth which they had made him swallow by the rejection of Rundle; and the Irish bishopric of Derry, before mentioned, soon after becoming vacant, Rundle was sent into that lucrative episcopal exile.

THE POLYTECHNIC INSTITUTION.—This institution, which has been closed for some weeks, in order to afford opportunity for enlarging the premises, and making arrangements for the present season, was lately re-opened, and a private view afforded to the friends of the directors, and the usual scientific and literary visitors invited on these occasions. The alterations are on a scale of magnificence. There is a completely new theatre for lectures, which can accommodate 1500 auditors or spectators. It is fitted up in the best manner, and has a disk for the exhibition of dissolving views, larger than any yet produced. There are also several new galleries for the exhibition of works of art and for the display of specimens of home manufactures. The chandeliers are very elegant; they are made of the metal called Berlin bronze, by Messrs. Stevens, of the Darlington works. The whole place has undergone a thorough renovation, and is crowded with innumerable models and specimens of mechanical skill and artistic progress.

TRIADS FOR TRAVELLERS.—The three luxuries of travelling in Wales—a stout pony, a pleasant companion, and plenty of money. Three things which whoever visits Wales is sure to take away with him—worn-out shoes, a shocking bad hat, and a delightful recollection of the country. Three things without which no man can enjoy travelling in Wales—good health, good spirits, and good humour. The three nastiest things in Wales—butter-milk, cwrw da, and bacon and eggs. Three things that the tourist should not do—travel in the dark, wait in-doors because it may be a rainy day, and try and keep his feet dry. The three qualifications for properly pronouncing the Welsh language—a cold in the head, a knot in the tongue, and a husk of barley in the throat. The three languages which a man may speak in Wales when he does not know Welsh—that of the Chinese, that of the Cherokees, and that of the Houhynymhs. The three languages which will carry a man all over Wales without having a word of Welsh—that of the arms, that of the eyes, that of the pocket.—*Blackwood's Magazine.*

AGENTS FOR INDIA.

Calcutta: Colvin, Anslie, Cowie, and Co.; Rosario and Co.
Bombay: Woller and Co.; J. A. Briggs.
Madras: Binney and Co.

ADVERTISEMENTS.

THE RIGHT REV. DR. MORRIS, the LORD BISHOP OF TROY, will preach the ANNIVERSARY SERMON on SUNDAY, the 7th of May, at OUR LADY'S CHURCH, GROVE END, ST. JOHN'S WOOD, for the Support of that Mission.

The solemn High Mass will commence at Eleven o'clock.

A CATHOLIC GENTLEMAN, aged Twenty, desires to be ASSISTED in his PREPARATION for a DEGREE at TRINITY COLLEGE, DUBLIN, which he proposes to take in the course of a year. He has passed most of his Examinations. His friends wish him to be domiciled with his proposed Tutor. It would be a great desideratum if concurrently with his college studies he could have a convenient opportunity of acquiring one or more of the continental languages.

Particulars and Terms may be addressed to Messrs. Green and Sons, Wine Merchants, Bristol.

TO be DISPOSED OF by LOTTERY, in 300 SHARES, at Half-a-Crown each, a BEAUTIFUL NEEDLEWORK PICTURE, 4 feet 4 inches by 3 feet 4 inches, elegantly Framed and Glazed.

The above is the Property of a Lady, who is under the necessity of raising a particular sum; and whose resources, from most painful causes, are such as to subject her to very distressing consequences unless this plan meets with success.

The Picture may be seen and Tickets procured at Mr. BURNS', 17 Portman Street, Portman Square.

Notice of the drawing will be given in the *Tablet* and *Rambler*.

MOURNING.—MR. PUGH, in returning his acknowledgments for the highly distinguished patronage he has so long and liberally received; begs to acquaint the Nobility, Gentry, and Public in general, that his Maison de Deuil is RE-OPENED, since the recent enlargement of the premises, with the most extensive and general assortment of MOURNING, of every description, ever submitted to the Public.

163 and 165 Regent Street, two doors from Burlington Street.

Aylesbury Mission.

A REAL CASE FOR CHARITY.

REV. JOHN BLEASDALE returns his best thanks to several Friends for their handsome contributions to this poor Mission. The list of Subscribers will be published in the *Tablet* and *Rambler*.

Knowing that many would give their mite, but are prevented by the necessary smallness and apparent uselessness of their offering, he has had cards printed for twenty Subscribers at 3d. each, and others for twenty Subscribers at 1s. each, and will be happy to forward one (or more) to any Catholic who thinks he can get it filled up.

Rev. John Bleasdale with humility and great earnestness solicits all those who love God and value the salvation of souls, to enable him to raise an Altar in honour of the Great Author of their being, and Master of their property—of Him to whom the whole earth belongs and the fulness thereof.

Subscriptions will be thankfully received by Rev. William Baines, 78 Upper Seymour Street, Euston Square; Rev. Thomas Barge, 78 Dean Street, Soho; Rev. P. Heffernan, Heythorpe, near Eastone, Oxon; or Rev. John Bleasdale, Aylesbury.

Education of the Catholic Poor.

AT a MEETING of CATHOLICS in LEEDS, held at the Presbytery of St. Ann's, on MONDAY, the 11th of April, instant,

The Right Rev. Dr. Briggs, V.A., in the chair,

The following resolutions were unanimously adopted:

That a Committee be formed for the purpose of aiding the General Committee appointed by the Vicars Apostolic of England and Wales in the collection of Funds to be devoted by the General Committee to the Education of the Catholic Poor, and that such Committee be composed of all annual Subscribers of One Pound and upwards.

That a General Meeting of the Catholics of Leeds be convened on Sunday Evening next in furtherance of the above object.

At this Meeting the following Gentlemen headed the subscription:

The Rt. Rev. Dr. Briggs	£10 0 0	Mr. R. Smallpage	£1 0 0
Rev. R. Browne	5 0 0	Mr. Hayes	1 0 0
Rev. E. Scully	2 0 0	Mr. D. Gally	1 0 0
Rev. W. Arnold	2 0 0	Mr. J. Gally	1 0 0
Rev. M. O'Donnell	1 0 0	C. Ronayne, Esq., M.D.	1 0 0
James Holdforth, Esq.	2 0 0	Mr. D'Arcy	1 0 0
Mr. J. Austin	2 0 0	Mr. Tobin	0 10 6
Mr. Hirst	2 0 0	Mr. Carr	0 10 6
Mr. Quinn	2 0 0	Mr. Hutton	0 10 0
Mr. Prest	2 0 0	Mr. Henry Child	0 10 0
Mr. S. S. Jackson	2 0 0	Mr. W. Atkinson	0 10 0
Mr. J. Gilston	1 1 0	Mr. J. Fromy	1 0 0
Mr. D. Cunha	1 1 0	Mr. Lloyd	1 0 0
Mr. C. McDonnell	1 0 0	J. Holdford, Esq.	5 0 0
Mr. Fanclough	1 0 0	Mr. E. Burns	0 10 0
Mr. Child	1 0 0		

BAZAAR for the "INTERESTING CASE."

1. I am truly obliged for the beautiful French Lilliputian Prayer-book.

2. Many thanks also to Edward and Eleanor Reeve for their darling little dollies and other welcome presents.

3. Mrs. Dickens's present of a Lady's Tye, fringed with camel's hair, arrived safe. I should like many more such.

4. Lady Georgiana Fullerton has sent a most beautiful Crucifix for the Bazaar, for which I now return her Ladyship many grateful thanks.

5. To Mr. J. Burns, of Portman Street, I likewise return my most grateful thanks for his valuable fancy books. Mr. Burns has kindly offered to take care of any presents that may be sent to him for the Bazaar; so also has Mr. A. Rymer, 10 Nassau Street, Soho Square.

6. The munificent basket of most beautiful fancy articles, made by the good Benedictine Nuns of Hammersmith, arrived safe. This is the most valuable gift we have as yet received. How grateful I am to the good Nuns, and how grateful should I be also if other good Sisters in other convents would assist us. Presents from such "Angels" on earth would indeed be doubly valuable, both to the receiver as well as the buyer.

7. I am in daily expectation of a "Little Gold Watch" to put on the gold chain. I am sure some good creature will send one.

8. As one good turn deserves another, I trust that M. De Bary, when he receives 100l., will follow my example, and give me 50l. I shall positively do the same kind office for him.

Bishop's House, Northampton.

JOHN DALTON.

FAMED THROUGHOUT THE GLOBE.

HOLLOWAY'S PILLS.—DISORDER OF THE LIVER AND KIDNEYS.

Extract of a Letter from Mr. J. K. Heydon, dated 78 King Street, Sydney, New South Wales, the 30th September, 1847.

To Professor HOLLOWAY.

SIR,—I have the pleasure to inform you that Stuart A. Donaldson, Esq., an eminent merchant and agriculturist, and also a magistrate of this town, called on me on the 18th instant, and purchased your medicines to the amount of Fourteen Pounds, to be forwarded to his Sheep Stations in New England. He stated that one of his Overseers had come to Sydney some time previously for medical aid, his disorder being an affection of the Liver and Kidneys; that he had placed the man for three months under the care of one of the best Surgeons, without any good resulting from the treatment: the man then, in despair, used your Pills and Ointment, and, much to his own and Mr. Donaldson's astonishment, was completely restored to his health by their means. Now this surprising cure was effected in about ten days.

(Signed) J. K. HEYDON.

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RESTORATION OF THE HAIR.

To Messrs. A. ROWLAND and SONS, 30 Hatton Garden, London.

Linton, Cambridge, October 25th, 1847.

GENTLEMEN,—A striking instance of the efficacy of your MACASSAR OIL in the Restoration of the Hair has just come under my notice. The person alluded to is a young man named Haylock, of Ashdon, near this place, whose entire head of hair came off by some unaccountable means. He purchased of me several different popular preparations, which he regularly and faithfully used, but without effecting the least apparent change. At last I advised him to try a bottle of your MACASSAR OIL; and, on Friday last, he communicated to me the pleasing intelligence of the reappearance of a thick head of hair. You can make what use you please of this, and refer inquirers to,
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by Charter of King George First, for LIFE, FIRE, and MARINE ASSURANCE, granted their first Life Policy on the 7th June, 1721. They have recently issued a new prospectus, embracing a variety of very eligible plans for Life Assurance at moderate premiums.

Two-thirds of the gross profits are awarded to the assured by a bonus added to the policy—a payment in cash—a new policy without premium, or by a reduction of the future annual premiums.

The expenses of managing the Life Department are not, as is usual, taken from the premium fund, but are defrayed by the Corporation out of their share of the profits, thus giving the assured all the advantages of Mutual Assurance, and the security of an ancient and opulent Corporation.

Assurances without participation, and short period assurances, are effected on very advantageous terms.

Parties proceeding abroad are liberally treated.

Fire Insurances on every description of property at moderate rates, and Marine Assurance at the current premiums.

Prospectuses may be had at their offices, 7 Royal Exchange, Cornhill, and 10 Regent Street, or sent free on a written application.

JOHN LAURENCE, Secretary.

STOOPING of the SHOULDERS and CONTRAC-

TION of the CHEST are entirely prevented, and gently and effectually removed in Youth, and Ladies and Gentlemen, by the occasional use of the IMPROVED ELASTIC CHEST EXPANDER, which is light, simple, easily applied, either above or beneath the dress, and worn without any uncomfortable constraint or impediment to exercise. To young persons especially it is highly beneficial, immediately producing an evident improvement in the Figure, and tending greatly to prevent the incursion of Pulmonary Diseases; whilst to the Invalid, and those much engaged in sedentary pursuits, such as Reading or Studying, Working, Drawing, or Music, it is found to be invaluable, as it expands the Chest, and affords a great support to the back. It is made in Silk; and can be forwarded per post, by Mr. ALFRED BINYON, sole Manufacturer and Proprietor, 40 Tavistock Street, Covent Garden, London; or full particulars, with prices and mode of measurement, on receipt of a postage-stamp.

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valuable and economic Paint is ready for use, is simple in its application, and only one-sixth the cost of oil paint; for beauty it is pre-eminent over all other materials used on the fronts of houses, giving the exact appearance of fine cut Portland or other stone; it can be used at once on fresh Roman cement or other plastering, and is particularly calculated for country houses, villas, or gate entrances that have become soiled or dingy, which can be at once beautified in any weather, at a mere trifling cost.—Sold in casks of one or two cwt., at 8s. and 15s. each.

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A brilliant black paint, invaluable as a coating for ships' sides and bottoms; also for all kinds of wood or metal work, or the asphalt roofing felts, leaky roofs, spouts and gutters, doors, sheds, railing, and all kinds of out-door work, and being perfectly water-proof, will preserve their surfaces from atmospheric influence and decay,—requires no preparation, and will dry in a few hours.—Price 2s. per gallon.

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A large supply of the best quality, direct from the Manufactory, at low prices, for home and exportation.

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NOTICE.

For the convenience of the Trade, a Central Office for the publication of the RAMBLER has been opened at No. 19 Bouverie Street, Fleet Street, where Advertisements are received by Mr. S. EYRE until 12 o'clock on Thursday in every week.

Printed by George Levey, of Number 4 De Crespigny Terrace, Denmark Hill, in the County of Surrey, Printer, Charles Robson, of Number 36 Liverpool Street, King's Cross, in the County of Middlesex, Printer, and Francis Burdett Franklin, of Number 2 Clements Square, Pentonville, in the County of Middlesex, Printers, at their Printing Office, Great New Street, Fetter Lane, in the Parish of Saint Bride, in the City of London; and published by JAMES BURNS, of Number 17 Portman Street, Portman Square, in the Parish of Saint Marylebone, in the County of Middlesex, Publisher, on Saturday, April 29, 1848. Sold also by JONES, Paternoster Row; and by all Booksellers and News-agents.

